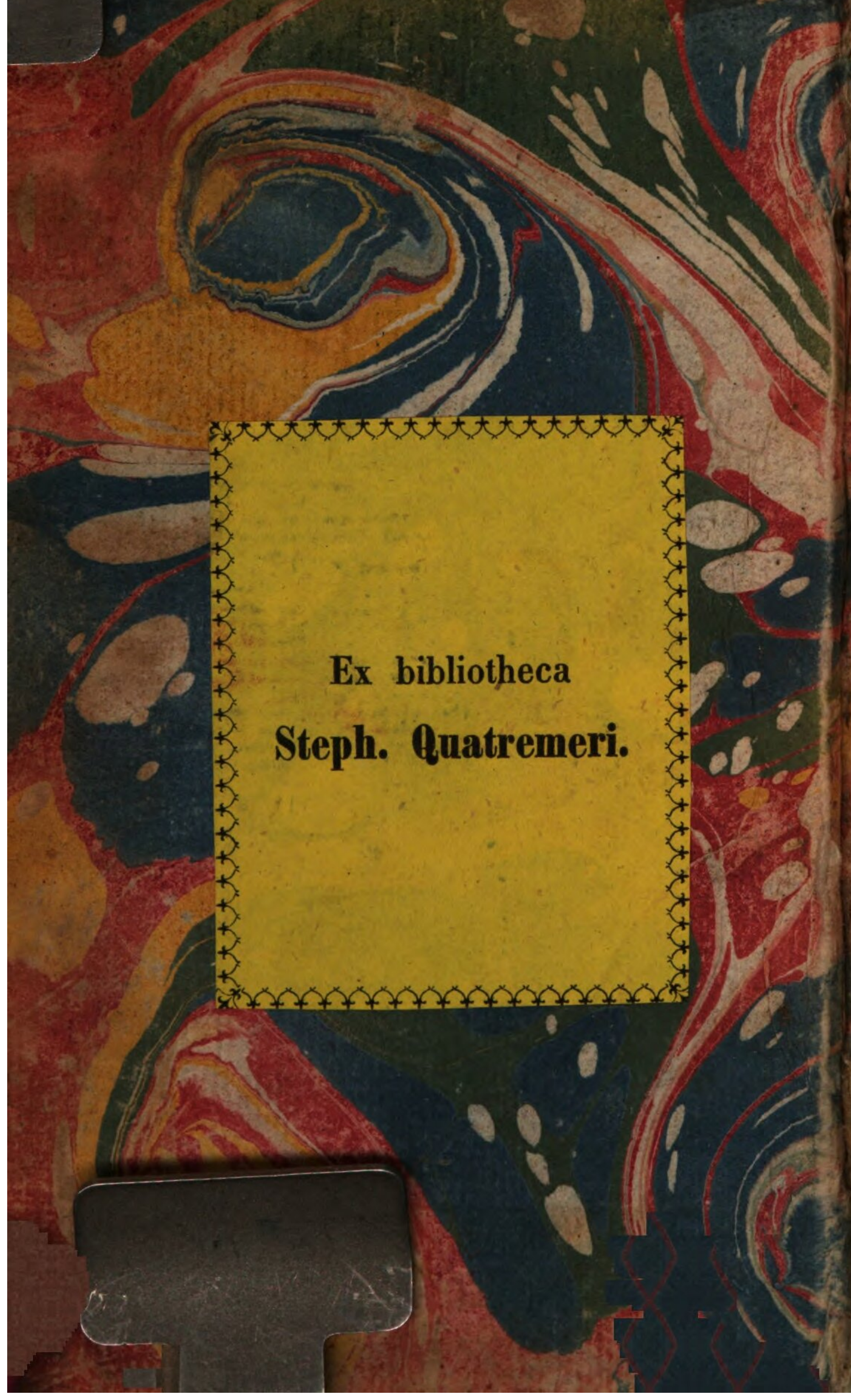




The image shows the front cover of an old book. The cover is decorated with a vibrant marbled paper pattern in shades of red, blue, green, and yellow. A rectangular yellow paper label is pasted in the center, featuring a decorative black border with a repeating star-like motif. The text on the label is printed in a black, serif font.

Ex bibliotheca
Steph. Quatreméri.



b. Q.

L. as. 81^h 8°

hebr.

Bayley

DAVID

WILSON

SHIRLEY



B A Y L E Y ' s

E N T R A N C E

I N T O T H E

SACRED LANGUAGE.



THE BAYLYE

THE RANCH

THE

SACRED LANGUAGE

A N
E N T R A N C E
I N T O T H E
SACRED LANGUAGE;

Containing the necessary Rules of
H E B R E W G R A M M A R
I N E N G L I S H:

With the Original Text of several CHAPTERS, SELECT
VERSES, and USEFUL HISTORIES,
TRANSLATED VERBATIM, AND ANALYSED.

Likewise, some select Pieces of
H E B R E W P O E T R Y.

T H E W H O L E
Digested in so easy a Manner, that a Child of seven Years old
may arrive at a competent Knowledge of the H E B R E W
S C R I P T U R E S with very little Assistance.

By the Rev. C. ^{Wrentham} B A Y L E Y,
Of TRINITY-COLLEGE, *CAMBRIDGE.*

דְּרֹשׁוּ מֵעַל-סֵפֶר יְהוָה וְקִרְאוּ: Ifaiah xxxiv. 16.

SEARCH THE SCRIPTURES. John v. 39.

L O N D O N:

Printed for the AUTHOR by R. HINDMARSH, Holborn-Bars: and Sold by
T. LONGMAN, Pater-Noster-Row; T. MERRIL, Cambridge; Messrs.
FLETCHERS, Oxford; T. MILLS, Wine-Street, Bristol; and S. HA-
ZARD, Bath. 1782.

THE NEW YORK

LIBRARY

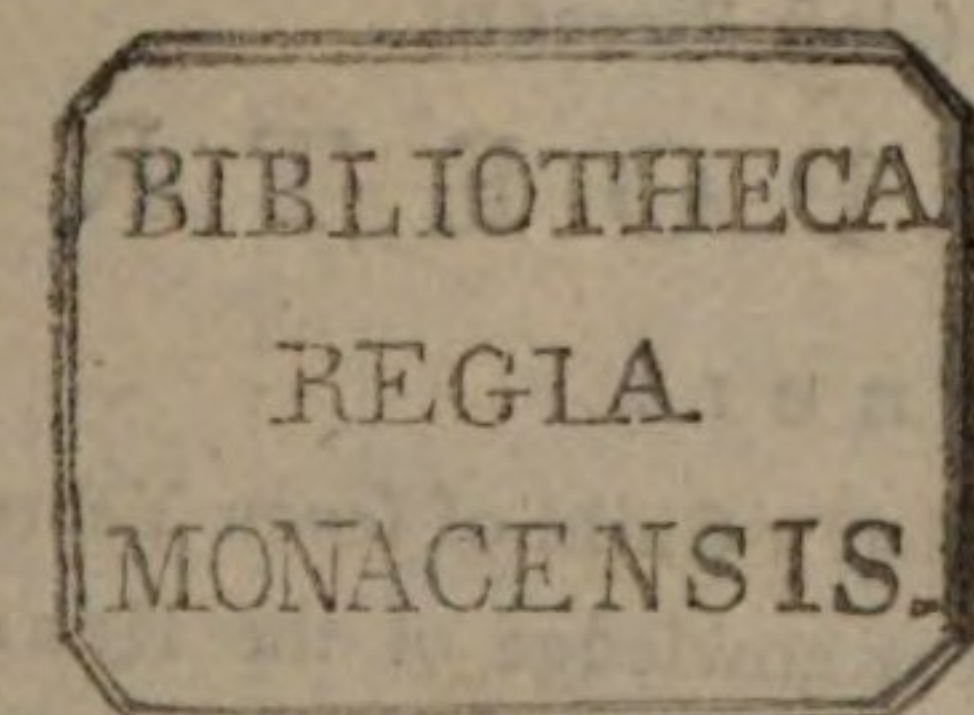
HERBERT GRAMMAR

IN FIVE VOLUMES

WITH THE ORIGINAL TEXT IN LATIN AND ENGLISH

AND A NEW TRANSLATION

OF THE



THE NEW YORK
LIBRARY

LIBRARY

LIBRARY

C O N T E N T S.

PREFACE

GRAMMAR.

Page

<i>Letters, Vowels, and Accents</i>	-	-	1
<i>Nouns</i>	-	-	8
<i>Pronouns</i>	-	-	15
<i>Verbs</i>	-	-	20
<i>Irregular Verbs</i>	-	-	35
<i>Syntax</i>	-	-	66
<i>Farther Rules to assist Translation</i>	-	-	69
<i>Vowel-Points</i>	-	-	71
<i>Hebrew Words used in English</i>	-	-	81

TRANSLATIONS, &c.

- I. *The Creation of Light, and it's being divided from the Darknefs* - - - 85
- II. *The Air, or the lower Heavens, and the Clouds which are the Waters above the Firmament* - - - 91
- III. *The*

C O N T E N T S.

	Page
III. <i>The Separation of the Earth from the Sea, and the Trees and Herbs being made to grow out of the Ground</i> - - -	94
IV. <i>The Sun, Moon, and Stars, which were appointed to give Light upon the Earth, and to make our Days, Months, and Years</i>	99
V. <i>The Birds and Fishes, which were both made out of the Waters</i> - -	104
VI. <i>Creeping Things, Beasts, and Men, which were formed out of the Earth. And GOD blessed his Creatures, and pronounced his Works very good</i> - - -	108
VII. <i>The Garden of Eden. The Tree of Knowledge, and Prohibition of it's Fruits</i> -	116
VIII. <i>Woman formed, and Marriage instituted</i>	120
IX. <i>The evil Spirit, in the Form of a Serpent, deceiveth Eve, the Mother of all Mankind</i>	126
X. <i>Moses's Account of the Fall of Man</i> -	131
XI. <i>The first Promise of CHRIST, the blessed Seed of the Woman, sent to destroy the Works of the Devil</i> - - -	136
XII. <i>The</i>	

C O N T E N T S.

. Page

XII.	<i>The Prophecy of Jacob the Patriarch, concerning SHILOH, i. e. CHRIST our Saviour and Peace-Maker, descended from the Tribe of Judah</i>	140
XIII.	<i>Balaam's Prophecy of CHRIST</i>	147
XIV.	<i>The Prophecy of Moses, concerning CHRIST the great Prophet and Mediator between GOD and Man</i>	150
XV.	<i>Isaiah's Prophecy of the Conception and Birth of CHRIST</i>	157
XVI.	<i>Jeremiah's Prophecy of CHRIST our Righteousness, the Branch of David</i>	162
XVII.	<i>Ezekiel's Prophecy of CHRIST the Shepherd</i>	165
XVIII.	<i>Daniel's Prophecy concerning the Time of CHRIST's Advent</i>	167
XIX.	<i>Micah's Prophecy of the Place of CHRIST's Nativity</i>	174
XX.	<i>Haggai's Prophecy of the Glory of the MESSIAH and his Church</i>	177
XXI.	<i>Zechariah's Prophecy of the regal and sacerdotal Office of CHRIST</i>	180
XXII.	<i>Another Prophecy, concerning his entering Jerusalem on the Back of a Colt</i>	184
	XXIII. Ma-	

C O N T E N T S.

	Page
XXIII. <i>Malachi's Prophecy of the MESSIAH, and the Operation of his Grace - -</i>	187
XXIV. <i>Another Prophecy, concerning Elijah the Harbinger of CHRIST - -</i>	192

P O E T R Y.

I. <i>Isaiah's Prophecy of the Name, Person, and Offices of CHRIST - - -</i>	194
II. <i>The spiritual Gifts and Kingdom of CHRIST, &c. The Vocation of the Gentiles -</i>	198
III. <i>A Thanksgiving-Hymn of the faithful, for their Redemption - - -</i>	208
IV. <i>CHRIST'S Humiliation, Sufferings and Death, the Benefits of his Passion, and his State of Exaltation and Glory - -</i>	213
V. <i>An alphabetical Psalm - - -</i>	219
VI. <i>An Hymn - - -</i>	224
VII. <i>A Poem in Praise of the living GOD</i>	227
VIII. <i>Verses in Rhyme - - -</i>	232

E R R A T A.

Pref. p. xvi. l. 25, *ואור* read *ואור*.

Ditto, l. 27, CON- read GRAM-

Gram. p. 21, l. 2, 5, 20, performant read preformant.

Transl. p. 130, l. 20, Onkeles read Onkelos.

P R E -

P R E F A C E.

I Compiled this Grammar, and translated the following lessons, for the use of several young ladies and gentlemen under my tuition; by which they made a more speedy progress in learning the original tongue, than I at first expected. The obstacles which lie in the way of an English reader, for want of proper assistance, to attain any competent knowledge of the Hebrew, have prevailed upon me to venture, into the hands of my friends and the candid public, this small attempt to facilitate an acquaintance with the first and best of all languages.

Whilst I was revising the following sheets for the press, I met with a little book, called "Robertson's Gates," printed in the year 1654; which, upon the whole, is an excellent performance. As I had at that time, amongst my own collection, chosen the major part of the same

texts resolved in that book, I have now extracted from it whatever I conceived would render my own more useful.

I have likewise consulted as many Hebrew Grammars with points, as I could conveniently procure; such as Buxtorf, Martin, Schickard, Dr. Leusden, Bythner's *Lyraprophetica*, Dr. Bennet, the Westminster Compendium, and that excellent Grammar by Mr. James Robertson of Edinburgh, &c. which are chiefly in Latin, and therefore not adapted to an English reader.

Those I have met with in *English* are generally without points, and consequently of little use to those, who wish to approach as near as possible to the primary and original pronunciation of the Hebrew language; to wit, Dr. Grey's Grammar, Sharp, Mr. Parkhurst, Kettilby, &c. Besides these in English, the points are likewise omitted in Masclef's, printed at Paris, in Latin, 2 vols. 12mo. and Bishop Hare's Hebrew and Latin edition of the Psalms.

The reasons, which incline me to believe, that the vowel-points are an *essential* part of the language,

guage, are numerous* and respectable; but cannot well be mentioned in the preface of a small tract. Nor is it necessary: for even those, who call them an *innovation*, allow they give, if not the *original*, yet as true a pronunciation as can be expected in a dead language. But while they reject them, they propose no method capable of conveying the primary sound of the words without the vowel-points. And unpointed words, consisting of four consonants, such as תפלה, are capable of one hundred and twenty-five different readings, as the five vowels may have so many different dispositions; and as ל may be pronounced single, or double by the Dages, and פ be written *phe* or *pe*; which differences will raise the possible varieties of expressing this word, upon the ἀναστροφία, or absence of the points, to five hundred chances, of which only one can be true. But to what a vast number of changes must words of six consonants, such as לממשלת, be liable! And to what an infinite number of uncertain, difficult, and indeterminate readings will only two thousand

* Some of them may be seen in the first volume of Prideaux's Connections. But whoever wishes for ample satisfaction, may consult Mr. Peter Whitfield's Dissertation on the Hebrew Vowel-Points; a work highly esteemed, and justly acknowledged to be unanswerable.

land words amount, when each is exposed to such a multitude of different sounds! Nor is it possible, without the points, to determine which of them is right.

Elias Levita, a German Jew, who lived in the fifteenth century of the Christian æra, was the first that broached the *novel* doctrine of the *late institution of the points*; probably with a design to invalidate, or throw obscurity upon, those scriptures which otherwise elucidate the truths of Christianity. And since that time, many learned men have espoused his opinion; though no one of them has given the least *certainty* at what particular time, or place, or by whom, or on what occasion, or from what motive, they were brought into practice. And we need not wonder at their being so much in the dark about these matters, since near a thousand years expired between the time they chuse to assign for this new invention, and the first proposing any question or controversy about it. And some make the period of time to consist of almost three thousand years. Yet none of them so much as pretend to have any authentic record to ground their assertions upon, or by which they can determine any controversy about it.

Some,

Some, indeed, ascribe the invention to a set of learned Jews, called *Masoreths*, *Masters of Tradition* (from the Chaldaic verb מִסַּר *mesar*, tradere, to deliver): but they are by no means agreed, to what class, order, or generation of these *Masoreths* it is to be ascribed. A great number believe, the vowel and accent characters have been an essential part of the language from it's first existence in writing; others, from the giving of the law, as is owned by Elias Levita. Some suppose, they were invented by Ezra, or by learned men in his day; others, after the Talmuds were finished; (although the Talmuds speak of the points in general) which, Capellus, Buxtorf, and others say, were probably not completed before the fifth century. Elias Levita says, they were not finished till about the middle of the eleventh century. Others imagine, that Rabbi Judas Chiug, who lived not till the tenth century, was the first that wrote of the Hebrew Grammar. Some say, the points were invented by Rabbi Aaron Ben Afer and Rabbi Jacob Ben Naphthali, about the middle of the fifth century,

And they are no more united in opinion touching the place, than the time of this invention.

The

The most prevalent is, that the authors of these points were a set of learned Jews, assembled at Tiberias; whether in Mæsia, (a part of Paphlagonia) in Natolia, or Lesser Asia, or the city near the Lake of Gennesaret in Galilee, is not determined. Others say, there were no schools, or public societies of Jews in that city, so low as the time assigned for the invention of them; but that, soon after the death of Rabbi Judah Hak-kadosh, (or the Saint) about the year of Christ 230, the learned Jews retired to Babylon, and set up colleges for promoting the Jewish learning: and for this reason, the introduction of the points is referred to the Babylonian schools. Others say, they were invented Anno Domini 600: but, if they were not used before this period, how could Jerome, who lived from the year 329 to 420,* have the Hebrew words in Latin letters exactly answering to the points, when so many millions of hazards are against them? as he has in his Epistle to Evagrius, concerning Gen. xiv. 18. thus: Umalkizedek melec Salem עֲלִיּוֹן hozi lehem vaiain vehu Cohen leel עליּון elion: Vaiebarchehu vaiomar baruch Abram leel עליּון

* Kennicott, S. T. P. in his Latin Dissertation at the end of his Hebrew Bible.

עֲלִיּוֹן elion kone Samaim Vaarez: &c. exactly as the pointed Hebrew, leaving silent the letter ׀. And again in his Commentary on Is. xxxii. he writes thus: *Ignis et lumen*, &c. “Fire and light are written with the same letters, אֵשׁ; which, if they be read אֵשׁ, signify fire; if אֶשׁ, signify light.” How this father originally expressed these differences of reading, I am not able to tell; not having had opportunity of seeing the *autograph*, nor any very ancient copy of his works. But it would scarcely appear intelligible to say, “If the letters אֵשׁ be read אֶשׁ, they will signify fire; and if אֶשׁ, they will signify light.” So you must not read זֶכֶר, but זָכָר; not בְּנִיךָ, but בְּנֵיךָ; not וְשֵׁם, but וְשֵׁם. Mighty instructive this!

As no writer, Pagan, Jew, or Christian, Hebrew, Chaldean, Syrian, or Arabian, has given us an account of such a vast change being made in the Hebrew tongue; although the Jews have taken so much pains to note every minute difference of punctuation betwixt the books of the Eastern, and those of the Western Jews, which is of infinitely less moment than the punctuation in general; we may suppose it inconceivable and impossible to have ever been.

The

The Rabbins usually compare the letters without the points, to *the body without the soul*. And they say, that *he who reads without the points, is like the man who rides without a bridle*.

Not only the pronunciation, without the points, becomes an unintelligible jargon; but the sense also, left vague and unsettled, opens a flood-gate to Popery. The Roman Catholics embraced and eagerly propagated the *novel doctrine* of their late invention, as soon as it was broached; no doubt, to support the supremacy and infallibility* of the pope: for the fluctuating and indeterminate state, to which the absence of the points naturally reduces the sense of the Hebrew scriptures, brings an absolute necessity of either quite giving up the divine authority of the Old Testament, and by consequence of the New, or to allow the perpetual residence of an infallible spirit somewhere in the church of Christ; to which recourse might always be had, for solving hard questions and dubious occurrences, like the *Urim* and *Thummim* in the breast-plate of the Aaronical high-priest under the law.

And

* So doth Joannes Morinus in his Preface to the Septuag. of Pope Sextus Quintus.

And although the *sense* and *texture* of a sentence may, in some cases, discover the true meaning, to one who reads without the help of vowel-points; yet it will not hold good in all: since it can be only in such sentences, where the plainest words and the clearest construction leave no shadow of difficulty. But even then, if a sentence occurs, consisting only of three or four words detached from the preceding or subsequent words, as very many there are in the Bible, we should immediately discover how it is in the power of an Hebraist to torture one poor word.

How, without any vowel, shall I either pronounce, or find out the meaning of these three letters, *bll*, if I should see them in an English book (the whole of whose contents we will suppose written after the same manner)? since I know, that, if I insert an

a	} it will be a	{	ball	}	a globe.
e			bell		to ring.
i			bill		the beak of a bird.
u			bull		the male among kine.

In like manner, how can the word דבר, without points, or some similar characteristic, be truly and authentically read or translated? For it is well known, that

דבר	<i>dabar</i> ,	may be translated,	he spake.
דבר	<i>dobir</i> ,	- - - -	speaking.
דבר	<i>dābar</i> ,	- - - -	a word spoken.
דבר	<i>dæbær</i> ,	- - - -	pestilence.
דבר	<i>dabber</i> ,	- - - -	speak thou.
דבר	<i>dabur</i> ,	- - - -	said, spoken.
דבר	<i>dibber</i> ,	in Pihel,	it is said, spoken.
דבר	<i>dibber</i> ,	- - - -	he perished.

Now if these letters, דבר, should occur in a very short and detached sentence, to what assistance could the anxious reader fly, to help him to it's determinate pronounciation or meaning? It is not דבר, nor דבר, nor דבר, nor דבר, nor דבר, nor דבר, nor דבר; but it is דבר! What becomes of the אִי, called *Matres lectiones*? Wherein can they serve him? To what purpose does he call for the aid of the Greek *Epsilon*? Why, to learn Hebrew! *Risum teneatis, amici?*

But, *with the points*, it would be no difficult matter, for a man competently skilled in the Hebrew and classical learning, to prove, that the Hebrew Bible has all, and more than all, the beauties that can be found in all the Greek and Roman classics. It's sublimity and admirable simplicity are above imitation, and defy criticism and censure.*

Pere

* Mr. Blackwall's Sacred Classics.

Pere Lamy, in his Introduction to the Holy Scriptures, says, that *preachers* are the more inexcusable in neglecting the Scriptures, because they can no where find so rich and inexhaustible a fund for their purpose, as there. All the foundation of true eloquence, extraordinary actions, rich expressions, fine examples, apt comparisons, and striking figures, are found in them in great abundance; and all those ornaments, which give strength and dignity to discourse,

“ It is a shame, if not a crime, for the *clergy* to be unacquainted with this language.”*

“ To understand the true sense of St. John’s writings, it is necessary to know Hebrew, as well as Greek.”†

“ The whole New Testament is written in a language peculiar to the Jews. The idiom is Hebrew or Syriac, though the words be Greek.”‡

“ The Hebrew has an emphatic energy, which the versions cannot equal: and if we could understand

* Rev. Anselm Bayly, L. L. D. in the Preface to his English and Hebrew Bible.

† Dr. Middleton’s Answer to Dr. Bentley,

‡ Dr. Hare, bishop of Chichester.

stand the Scriptures without it, yet it would be a sufficient motive to learn this language, because it has been consecrated by the mouth of GOD. Is it not a shame for the *ministers* of GOD not to understand the language, in which he spake, but to want an interpreter to explain it to them? The fathers* of the church advised *virgins* and *pious women* to study it."†

"Without being acquainted with the nature of the Hebrew tongue, no man can be a critic upon the writings of the Old Testament."‡

"The Hebrew is so pregnant and rich in sense, that no translation can do it justice."§

Luther observes in his Comment. in xlv Psal.
 "Scio quantum mihi cognitio Ebrææ linguæ profuerit contra hostes meos; quare hâc quantulacunque cognitione infinitis aureorum carere nolim."

"None can be a good divine, who is not a good textuary. None else can be *mighty in the Scriptures*,

* St. Jerome and St. Austin.

† Pere Lamy.

‡ Rev. Wm. Romaine, A. M. on the Song of Songs.

§ Rev. Mr. Hervey's Meditations, Vol. I.

tures, able both to instruct, and to stop the mouths of gainfayers. But can he do this in the most effectual manner, without a knowledge of the *original tongues*? Without this, will he not frequently be at a stand, even as to texts which regard practice only? But he will be under still greater difficulties, with respect to controverted scriptures. He will be ill able to rescue these out of the hands of any man that would pervert them: for whenever an appeal is made to the original, his mouth is stopt at once.----Let *us each* seriously examine himself. Do I understand Greek and Hebrew? Otherwise how can I undertake (as *every minister* does) not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one, who does understand, or even pretends to understand, the original? For which way can I confute his pretence? Do I understand the language of the *Old Testament*? Critically? At all? If not, ought not shame to cover my face?"*

By the same rule, let me recommend the learning this delightful language to every man, woman, and child, who has opportunity, and wishes to attend to the exhortation of our blessed Saviour, in

* Rev. Mr. Wesley's Address to the Clergy.

in John v. 39. " Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The original word, *ἐρευνᾶτε*, *ereunate*, is metaphorically taken from such as used to search in the mines of the earth for silver and gold: they will dig deep; they will break the clods of the earth all to pieces, to find the golden ore. Thus must we deal with the Scriptures, search as we would for gold, or some precious jewel which we would fain find. Search; that is, shake and sift, as the word signifies; search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable, yea, of every letter, *iota*, therein be known and understood. Nor is it only a metaphor taken from digging minerals, but likewise taken from hunting-dogs, which labour unweariedly to find the hare. Even as hunters seek for game, and men seek for gold in the mines of the earth, so must we seek and search the Scriptures.*

But what Scriptures does our Lord here refer to? Certainly not, at this time, to the *New Testament*: for it was not then written. Not to the *English translation* of the Bible: for it was not then translated into the English language. But principally to the *Hebrew Bible*, to which Moses pointed,

* Symphon. Gr. Lex.

pointed, Deut. vi. 1, 6, 7, 8, 9. and Samuel, David, Ifaiah, and the rest of the prophets, with the apostles.

As to the manner of your entering upon this useful study. Supposing you have a teacher, he will instruct you how to proceed, according to his own method of teaching. If Providence doth not favour you with any instruction, but what is contained in this *Entrance into the Sacred Language*, begin first with the letters, which you must learn perfectly; then you may proceed to the vowels; and so on, according to the method herein pursued. Only the learner *may* just enter upon the lessons translated, before he has perfectly learned either nouns or verbs. And the irregular verbs he may leave, till he is well acquainted with some of the following lessons. This I advise chiefly for his pleasure in pursuing the whole.

Any person capable of understanding the English Grammar, though ignorant of every word of Latin or Greek, may make as speedy a proficiency in Hebrew, as if he had studied both languages for seven years. Yea, children, nine or ten years old,* of either sex, may learn the Hebrew, and make a more speedy progress in one year.

* Robertson.

year, than is usually made in learning Latin seven years together. For Latin and Greek have no more dependance upon Hebrew, than Hebrew has upon any other vulgar language. But if it has affinity with any Western language, it is the English; many of our words being derived from thence.

The Scriptures of the *Old* Testament, as well as the *New*, testify of Christ. They are the foundation of the New. The Spirit of Christ in the prophets gave evidence beforehand of him, says St. Peter, 1 Ep. i. 11. both as to the purposes and promises of GOD concerning him, and the previous notices of him. The Jews knew this very well, and were critical in their remarks upon the passages, that pointed him out; but were supine, and wretchedly mistaken in their application of them. Let *us* search the Scriptures, and hope to find eternal life in the search; because they bear witness of Christ, *whom to know is life eternal*. He is the pearl of great price---the treasure hid in the field of the Scriptures---the water in those wells---the milk in those breasts. May we obtain that Spirit, which dictated them! Then will they prove נֵר a lamp unto our feet, and נֹרָא a light unto our path.

GRAMMAR.

THE HEBREWS, like most of the Eastern nations, read from the right hand to the left. They have twenty-two Consonants.

Their characters and names are,

1. Aleph	א	*	15. Samech	ס	f
2. Beth	ב	b	16. Gnain	ע	gn
3. Gimel	ג	g	17. Phe, pe	פ	ph, p
4. Daleth	ד	d	18. Tfadi	צ	ts, tz
5. He	ה	h	19. Koph	ק	k, qa
6. Vau	ו	v, w	20. Resh	ר	r
7. Zain	ז	z	21. Shin	ש	sh
8. Cheth	ח	ch	22. Sin	ש	f
9. Teth	ט	t	23. Tau	ת	th, t
10. Yod	י	j, y	Final Caph	ך	
11. Caph	כ	ch, k	Mem	ם	
12. Lamed	ל	l	Nun	נ	
13. Mem	מ	m	Phe	ף	
14. Nun	נ	n	Tfadi	ץ	

The five letters, called *final*, are written only at the end of words.

Several

* The *Aleph* א is only a soft breathing: and the true sound of *Gnain* ע is now lost, or at least very uncertain; though some pronounce it like *gn* in the beginning of a word, as *yain*, *gnain*; *ngn* in the middle, as *naYar*, *nangnar*; and like *ng* at the end, as *ruay*, *ruang*.

Several letters resemble each other ; v. g.

שש צצע ססממט זזיי תחה דרד ננ ככ

There are various characters or marks about or within the letters, called, 1. Vowels ; 2. Mappik ; 3. Dages ; 4. Maccaph ; 5. Accents.

1. There are thirteen * *Vowels* ; five long, five common, and three very short. Their sounds are here expressed by the correspondent vowels in some English words.

FIVE LONG.

Kamets	Ⲛ	a	all
Tferi	Ⲛ	e, ea	heal
Long Hirik	Ⲛ	i	while
Holem	Ⲛ	o	now
Shurek	Ⲛ	u	chuse

FIVE COMMON.

Patha	Ⲛ	a	care
Segol	Ⲛ	e	men
Short Hirik	Ⲛ	i	bid
Kamets-katuph	Ⲛ	o	rock
Kibbutz	Ⲛ	u	run

THREE VERY SHORT.

Hateph-patha	Ⲛ	a	man
Hateph-segol	Ⲛ	e	the
Sheva	Ⲛ	e	belove

The Ⲛ is here used to shew the situation of the vowels, in respect of the consonants.

The

* One may easily perceive, the number of vowels in Hebrew is so far from increasing the difficulty of reading, that it renders the true pronunciation much more easily acquired, than

The *Shurek* always has ך, but the *Holem* is sometimes absorbed by the contiguous point of װ or ױ; as שׂוֹנֶה *sone*, hating; מֹשֶׁה *mosheh*, Moses.

Kamets, without an accent before a simple *Sheva*, (as הִלְמַד *holmad*, he was caused to learn) and with or without an accent before a compound *Sheva*, (as קִסְמִי *kofomi*, divine thou; רִנְּנוּ *ronnu*, sing ye) sounds like *o*, and is called *Kamets-katuph*, and sometimes written [ױ:], except under gutturals, for then it is called *Hateph-kamets*.

Patha, inserted under a final א, ה, ך, or ם, (termed gutturals) preceded by any long vowel, except *Kamets*, is read before the consonants, as אֱלֹהִים *Eloah*, God; רוּחַ *ruach*, a spirit; יוֹדֵעַ *yo-deang*, knowing; and is called *Patha-genubha*, or *Patha-*

can possibly be the case with six vowels, each having two, four, five, or six different sounds; which greatly embarrasses our modern languages.

The foregoing scheme shews, there are *thirteen* different sounds affixed to *five* vowels in English: and many more are to be found in our language, which is by no means the most exceptionable, in respect of the multiplicity of sounds in one vowel.

The division of vowels into *long* and *short* makes the pronunciation become easy, because the long vowels naturally fix the situation of the emphatic syllable; so, in a word where there is no long vowel, the accent will generally determine,

Patha-furtivum; but is lost when the word increases at the end, as by declining, &c. Hence grammarians have counted fifteen vowels, calling *Hateph-kamets* one, and *Patha-genubha* another.

Sheva is quiescent, 1. After a short vowel, (unless the consonant over it has a Dages in it) as לִמְדִי *limdi*, learn thou, f. 2. After a long vowel accented, as מָסַרְתָּ *masarta*, thou hast delivered, m. 3. Before another *Sheva*, as לָמַדְתָּ *lamadt*, thou hast learned, f. And 4. At the end of a word.

2. *Mappik* is a tittle in a final ך, and requires it to be pronounced harder than the common ך.

3. A tittle in any letter, except ך, is called *Dages*; of which there are two sorts, *forte* and *lene*.

Dages forte doubles all the letters, except the gutturals and ך *Resh*.

Dages lene hardens the letters בּ גּ דּ כּ פּ תּ *begadkepat*; and when found in ך or ך, requires them to be pronounced P and T.

4. *Maccaph* is a small stroke, like an hyphen [ֿ] joining words, as כּל־לֵב *kol-leab*, all the heart, or every heart. Ezek. xxi. 7.

5. All

5. All the other characters are *Accents*: four of them are pauses, *Rebhia* נְ [,] a comma; *Zakeph-katon* נָ or נַ [;] a semicolon; *Athnach* נֶ [:] a colon; and *Silluk* נִ [.] a period; which are commonly placed on the syllable where the tone is.

Soph-pasuk [:] is placed at the end of every verse in the bible.

A little circle [°] is the mark of a word, which is read otherwise than it is written; viz. with the vowels in the text, and the consonants in the margin. The words in the text are called *Ketib*; those in the margin *Keri*.

The accents* are twenty-five, and are supposed to direct the pronunciation, being either *tonic* or *euphonic*. If there be but one in a word, it is a tonic accent; and such a word is termed מְלֶרַע *milra*, (a Chaldean word, signifying מִתַּחַת, beneath :) if more than one, the last is tonic, and the rest are euphonic; such words are termed מְלֵעִיל *milhel*, that is, מֵמַעַל, above.

Seventeen are called *Kings*: twelve are placed above, and five below the letters. The rest are called *Ministers*, *Servants*, or *Servitors*. Their forms and names are as follow.

K I N G S.

* The learner may at present omit the following accents, and pass on to the nouns.

K I N G S.

פַּשְׁטָא	<i>Pashta</i> , or <i>Pashtet</i> - - - - -	פַּשְׁטָא
גֶּרֶשׁ	<i>Gerefh</i> , טֶרֶס <i>Teres</i> , or אֲזֵלָא <i>Azla</i>	גֶּרֶשׁ
גֶּרֶשָׁיִם	<i>Gerashayim</i> , טֶרֶסָיִם <i>Terashayim</i> ,	גֶּרֶשָׁיִם
	שְׁנֵי גֶרֶשָׁיִם <i>Tarsin</i> , or מֶרְסִין	שְׁנֵי גֶרֶשָׁיִם
תְּלִישָׁא גְדוּלָּה	<i>Telisha gedolah</i> - - - - -	תְּלִישָׁא גְדוּלָּה
קַרְנֵי פָּרָה	<i>Karney parah</i> - - - - -	קַרְנֵי פָּרָה
רֶבְחָא	<i>Rebhia</i> - - - - -	רֶבְחָא
זַקֵּף גָּדוֹל	<i>Zakeph gadol</i> - - - - -	זַקֵּף גָּדוֹל
זַקֵּף קָטָן	<i>Zakeph katon</i> - - - - -	זַקֵּף קָטָן
סְגוּלָּתָא	<i>Segolta</i> , <i>Segulta</i> , or <i>Segol</i> - -	סְגוּלָּתָא
פָּזֵר	<i>Pazer</i> , or <i>Pazer gadol</i> - - -	פָּזֵר
זַרְקָא	<i>Zarka</i> - - - - -	זַרְקָא
שַׁלְשֵׁלֶת	<i>Shalsheleth</i> - - - - -	שַׁלְשֵׁלֶת
אַתְנַח	<i>Athnach</i> - - - - -	אַתְנַח
סִלּוּק	<i>Silluk</i> - - - - -	סִלּוּק
טִפְחָא	<i>Tiphcha</i> , or טַרְחָא <i>Tarcha</i> - -	טִפְחָא
תֵּבְחִיר	<i>Tebhir</i> - - - - -	תֵּבְחִיר
יְתִיב	<i>Yethib</i> , שׁוֹפָר מִקְדָּם <i>Shophar mukdam</i> , or שׁוֹפָר מַשְׁפֵּל <i>Shophar mashpel</i> - - - - -	יְתִיב

מֶתֶג *Metheg* is the same as *Silluk*; only it is placed before the first syllable of a word, and lengthens it. *Pesik* is *Metheg* between two words, and has the force of a pause. If *Munach* be added, it is then called *Legamine*.

S E R -

S E R V I T O R S.

מוֹנַח	<i>Munach</i> , שׁוֹפָר יֵשֶׁר <i>Shophar ya-</i> <i>shar</i> , or שׁוֹפָר הוֹלֵךְ <i>Shophar ho-</i> <i>lech</i> - - - - - ז
	<i>Munach the uppermost</i> - - - ז
מְהַפֵּךְ	<i>Mahpach</i> , or שׁוֹפָר מְהַפֵּךְ <i>Shophar</i> <i>mehupach</i> . (This differs from <i>Yethib</i> in that it is at the end of a word, and <i>Yethib</i> is at the beginning.) ז
מֶרְכָּא	<i>Mercha</i> , <i>simple Mercha</i> , or מֶרְכָּא פְּשׁוּטָא - - - - - ז
מֶרְכָּא כְּפֹלָה	<i>Mercha kephulah</i> , <i>double Mercha</i> , or תֵּרֵינ חוּטְרִין <i>Tereyn chutrin</i> ז
דַּרְגָּא	<i>Darga</i> , or שׁוֹפָר גַּלְגַּל - - ז
יָרֵחַ בֶּן-יוֹמוֹ	<i>Yareach-ben-yomo</i> , or גַּלְגַּל - ז
קַדְמָא	<i>Kadma</i> differs from <i>Pashta</i> in being in the former letter, and <i>Pashta</i> is in the last - - - ז
תְּלִישָׁא קְטַנָּה	<i>Telisha ketannah</i> , תְּלִישָׁא, or תִּרְסָא ז
Some add	<i>Gaya</i> - - - - - ז or ז

N O U N S.

N O U N S.

NOUNS are either substantives or adjectives; and these are either of the masculine, the feminine, or the common gender.

The names of places, cities, countries, &c. of things which are only two by nature, as eyes, ears, hands, &c. of things which signify female; and those which end in ה or ת; are generally feminine. Most others are of the masculine gender.

Sometimes the feminine has both ה and ת, which are thought to make the word more emphatical, as יְשׁוּעָתָהּ לַיהוָה *yeshungnathah layhovah*, salvation altogether pertaineth to Jehovah. Jon. ii. 10. Psalm iii. 2. xciv. 17.

Nouns have three numbers, the *Singular*, the *Dual*, and the *Plural*.

Masculines form the Dual by adding ים to the Singular, and the Plural by adding ים, as,

Singular.	Dual.	Plural.
יָד a hand,	יָדַיִם two hands,	יָדַיִם hands.
רֶגֶל a foot,	רַגְלַיִם two feet,	רַגְלַיִם feet.
עֵין an eye,	עֵינַיִם two eyes,	עֵינַיִם eyes.
אָזן an ear,	אָזְנַיִם two ears,	אָזְנַיִם ears.
יוֹם a day,	יוֹמַיִם two days,	יָמִים days.

Singular.

The change of ה into [ט] is an irregularity peculiar to the word יוֹם *yom*.

Singular.		Plural.	
Contracted. Absolute.		Contracted. Absolute.	
דְּבַר	דְּבָר a word,	דְּבָרִים	words.
מֶלֶךְ	a king,	מְלָכִים	kinge.
נֶעַר	a boy,	נְעָרִים	boys.
שֵׁן	a tooth,	שָׁנִים	teeth.
שָׂדֶה	a field,	שָׂדִים	fields.
מִקְנֶה	a possession,	מִקְנָיִם	possessions.
מָוֶת	death,	מוֹתַיִם	deaths.

The contracted form, or a word in construction, is, when two nouns come together with the particle *of* between them, and are said to be in regimen ; as, *הַתּוֹרָה יְהוָה*, a law ; *הַתּוֹרַת יְהוָה*, the law of the Lord ; instead of *הַתּוֹרָה יְהוָה*.

Feminines in *ה* or *ת* form the Plural by changing the last syllable into *ות*, and the Dual by adding *ים* , and changing *ה* into *ת* ; as,

Singular.		Plural.	
Contracted. Absolute.		Contracted. Absolute.	
צְדָקָה	righteousness,	צְדָקוֹת	righteousnesses.
שִׁפְחָה	a handmaid,	שִׁפְחוֹת	handmaids.
עֲצָה	counsel,	עֲצוֹת	counsels.
מַלְכוּת	a kingdom,	מַלְכוּתִים	kingdoms.
שְׁאֵרִית	a remainder,	שְׁאֵרִיּוֹת	remainders.
כְּתוּבָה	a coat,	כְּתוּבוֹת	coats.

The vowels are sometimes altered. Rules for their changing will be given hereafter.

Some derivatives drop a letter of the radical word. When such defectives increase at the end, (as by declining, &c.) a *Dages* is put in the latter radical letter; and the preceding vowel, if a long one, is changed into a short one; as, עַם, a people; *Plu.* עַמִּים; from *r.* עָמַם, he covered, hid, became dim: תָּמוּם, perfect; *Plu.* תַּמִּים; from *r.* תָּמַם, he was perfected, consummated, accomplished: לֵב, the heart; *Plu.* לִבִּים; from *r.* לָבַב, he heartened.

Hirik is the common substitute for *Tferi*; and *Kibbutz*, or *Kamets-katuph*, for *Holem*, or *Shurek*. Sometimes *Patha* is changed into *Hirik*, though both are short vowels; as, מִסָּב, a circuit; מִסְבִּים, circuits; from *r.* סָבַב, he encompassed, environed.

Some nouns, which have a masculine or feminine termination in one number, have the contrary, or both, in another; as, אָב, a father; אָבוֹת, fathers: תְּאֵנָה, a fig; תְּאֵנִים, figs: צָבָא, an army; צְבָאוֹת, and צְבָאִים, armies.

A noun expressing any quality, with the particle מִן or מִ (before or in comparison of) prefixed to another

another noun, expresses the Comparative degree; as, Thy love is good *טוֹב מִיַּיִן*, in comparison with wine; i. e. is better than wine.

The Superlative degree is formed,

1. By the adverb *מְאֹד*, greatly, exceedingly.
2. By the prefix *ב*, in, among; as, *Blessed among women*.
3. By the name of God; as, *The trees, mountains, &c. of God*.
4. By the repetition of a word; as, *Good, good*.
5. By two synonymous words; as, *Poor and afflicted*.
6. By the Genitive case of the same or like word; as, *King of kings*.

The cases are made by prefixes,

ל is put before all the cases, though most frequently before the Genitive or Vocative, or the Accusative after the verb,

ל, of, especially in rabbinical Hebrew, and before affixes, is the sign of the Genitive,

ל, to,

ל, *to*, is sometimes prefixed to the Genitive, but more frequently to the Dative.

את, *the*, is a short word, not a prefix, which usually precedes the Accusative case, or the Nominative of passive verbs.

מן, *from*, writ as a distinct word, or the prefixes מ or ב, *from, in, with, among, &c.* denote the Ablative.

The declensions of pronouns will be examples to the cases.

NUMERALS are,

I. CARDINALS,

					Figures.
אֶחָד	<i>echad,</i>	m.	}	one,	א
אַחַת	<i>echath,</i>	f.			
שְׁנַיִם	<i>shenayim,</i>	m.	}	two,	ב
שְׁתַּיִם	<i>shetayim,</i>	f.			
שְׁלוֹשָׁה	<i>sheloshah,</i>	m.	}	three,	ג
שְׁלוֹשׁ	<i>shalosh,</i>	f.			
אַרְבָּעָה	<i>arbagnah,</i>	m.	}	four,	ד
אַרְבַּע	<i>arbang,</i>	f.			
					חֲמִשָּׁה

חמשה	chamishshah, m.	} five,	ה
חמש	chamesh, f.		
ששה	shishshah, m.	} six,	ו
שש	shesh, f.		
שבעה	shibgnah, m.	} seven,	ז
שבע	shebang, f.		
שמונה	shemonah, m.	} eight,	ח
שמונה	shemoneh, f.		
תשעה	tishgnah, m.	} nine,	ט
תשע	teshang, f.		
עשר	gnefer, m.	} ten,	י
עשרה	gnefreh, f.		
עשרים	gnefrim,	twenty,	כ
שלשים	sheloshim,	thirty,	ל
ארבעים	arbagnim,	forty,	מ
חמשים	chomishim,	fifty,	ה
ששים	shishshim,	sixty,	ס
שבעים	shibgnim,	seventy,	ע
שמונים	shemonim,	eighty,	פ
תשעים	tishgnim,	ninety,	צ
מאה	meah,	} an hundred,	ק
In regim. מאת	meath,		
מאתים	mathayim,	two hundred,	ר
שלש מאות	shalosh meoth,	three hundred,	ש
ארבע מאות	arbang meoth,	four hundred,	ת
חמש מאות	chamesh meoth,	five hundred,	ק
שש מאות	shesh meoth,	six hundred,	ס
שבע מאות	shebang meoth,	seven hundred,	ז
		שמונה	ח

שמונה מאות	<i>shemonah meoth,</i>	eight hundred,	ח
תשע מאות	<i>teshang meoth,</i>	nine hundred,	ט
אלף	<i>eleph,</i>	a thousand, or א	א
אלפים	<i>alphayim,</i>	two thousand,	ב
שלש אלפים	<i>shalosh alaphim,</i>	three thousand,	ג
רבוא or רבו	<i>ribbo,</i>	ten thousand,	י
רבותיים	<i>ribbothayim,</i>	twenty thousand,	כ
or שתי רבות	<i>shetey ribboth,</i>	or, twice ten thousand,	כ
שלשים אלף	<i>sheloshim eleph,</i>	thirty thousand, or	ל
or שלש רבואות	<i>shalosh ribbooth,</i>	thrice ten thousand,	ל
אֶלֶף וְשֵׁבַע־מֵאוֹת וְשְׁמוֹנִים וְשָׁנַיִם <i>ushbang-meeth ushmonim ushnayim,</i> One thousand seven hundred and eighty-two.			אֶלֶף

II. ORDINALS.

Masc.	Fem.	
ראשון	ראשונה	first,
שני	שנית	second,
שלישי	שלישית	third,
רביעי	רביעית	fourth,
חמישי	חמישית	fifth,
ששי	ששית	sixth,
שביעי	שביעית	seventh,
		שמיני

שְׁמִינִי	שְׁמִינִית	eighth,
תְּשִׁיעִי	תְּשִׁיעִית	ninth,
עֲשָׂרִי	עֲשָׂרִית	tenth.

The ordinals above ten differ not from the cardinals, and are expressed in this manner:

אַחַת עָשָׂרָה	eleven,	f. } י"א
אֶחָד עָשָׂר	eleven,	m. }
שְׁנַיִם עָשָׂר	twelve, &c.	י"ב
עֶשְׂרִים וְאַחַד	twenty one, &c.	כ"א

The number י"ה, 15, according to the regular manner of writing, being a contraction of the name of God, the Jews write the letters טו, 9 and 6, instead of it.

P R O N O U N S.

PRONOUNS are either distinct words or affixes.

I. DISTINCT WORDS.

אֲנִי or אֲנוּכִי	I,	נִתְּנוּ or אֲנִיכֵנוּ	we,
אַתָּה	thou, m.	אַתָּם	you, m.
אַתָּ	thou, f.	אַתָּה or אַתָּן	you, f.
			וְהֵם

הוא	he,	הֵם or הֵמָּה	they, m.
היא or הוא	she,	הֵן or הֵנָּה	they, f.
זֶה	this, m.	אֵל or אֵלֶּה	these, m.

זֶה זֹה זוּ	this, f. No Plural.	מִי	who?
זֶה הַזֶּה	this, these, m. & f.	מָה	} what?
אֲשֶׁר	who, which, <i>relat.</i>	מָה	

These may be thus declined :

S I N G U L A R.

	she,	he,	thou, f.	thou, m.	
Nom.	הִיא	הוא	אתה	אני	I,
Gen.	שֶׁלָּהּ	שֶׁלוֹ	שֶׁלָּךְ	שֶׁלִּי	of me,
Dat.	לָּהּ	לוֹ	לָּךְ	לִּי	to me,
Ac.	אוֹתָהּ	אוֹתוֹ	אוֹתְךָ	אוֹתִי	me,
Abl.	מִמֶּנָּה	מִמֶּנּוּ	מִמְּךָ	מִמֶּנִּי	} from, by, &c. me.
				or מִנִּי	

P L U R A L.

	they, f.	they, m.	you, f.	you, m.		
Nom.	הֵן	הֵם	אתן	אתם	נחנו	we,
Gen.	שֶׁלָּהֶן	שֶׁלָּהֶם	שֶׁלְּכֶן	שֶׁלְּכֶם	שֶׁלָּנוּ	of us,
Dat.	לָּהֶן	לָּהֶם	לְּכֶן	לְּכֶם	לָּנוּ	to us,
Ac.	אוֹתֶינָן	אוֹתָם	אוֹתְכֶן	אוֹתְכֶם	אוֹתָנוּ	us,
Abl.	מִהֶן	מִהֶם	מִמֶּכֶן	מִמֶּכֶם	מִמֶּנּוּ	} from us.
					or מִנּוּ	

II. AFFIXES, (1.) before Nouns.

A noun masculine, דָּבָר *dabar*, a word.

Singular.

Plural.

דְּבָרִי my word,

דְּבָרַי my words,

דְּבָרְךָ thy word, m.

דְּבָרֶיךָ thy words, m.

דְּבָרְךָ thy word, f.

דְּבָרֶיךָ thy words, f.

דְּבָרוֹ his word,

דְּבָרָיו his words,

דְּבָרָהּ her word,

דְּבָרֶיהָ her words,

דְּבָרֵינוּ our word,

דְּבָרֵינוּ our words,

דְּבָרְכֶם your word, m.

דְּבָרֵיכֶם your words, m.

דְּבָרְכֶן your word, f.

דְּבָרֵיכֶן your words, f.

דְּבָרָם their word, m.

דְּבָרֵיהֶם their words, m.

דְּבָרָן their word, f.

דְּבָרֵיהֶן their words, f.

A noun feminine, תּוֹרָה *torah*, a law.

Singular.

Plural.

תּוֹרָתִי my law,

תּוֹרוֹתַי my laws,

תּוֹרָתְךָ thy law, m.

תּוֹרוֹתֶיךָ thy laws, m.

תּוֹרָתְךָ thy law, f.

תּוֹרוֹתֶיךָ thy laws, f.

תּוֹרָתוֹ his law,

תּוֹרוֹתָיו his laws,

תּוֹרָתָהּ her law,

תּוֹרוֹתֶיהָ her laws,

D

תּוֹרָתֵנוּ

Singular.

Plural.

הַתּוֹרָתֵנוּ our law,	הַתּוֹרָתֵינוּ our laws,
הַתּוֹרָתְכֶם your law, m.	הַתּוֹרָתֵיכֶם your laws, m.
הַתּוֹרָתְךָ your law, f.	הַתּוֹרָתֵיךָ your laws, f.
הַתּוֹרָתָם their law, m.	הַתּוֹרָתֵיהֶם their laws, m.
הַתּוֹרָתָהּ their law, f.	הַתּוֹרָתֵיהֶן their laws, f.

1. OBS. כֶּם, כֶּן, הֶם, and הֵן, are called *grave affixes*, because they alter the punctuation of the word to which they are joined, in the same manner as regimen does.

2. OBS. Nouns in the dual and plural number have י *Yod* before all the affixes, except the י *Yod*.

אָב, a father, אָח, a brother, and חָם, a father-in-law, insert the י *Yod*, though singulars; as, אָבִיךָ, thy father, &c. Likewise these seven particles, אַחֲרֵי, after, אֵל, to, בֵּין, between, עַד, unto, עַל, upon, תַּחַת, under, and יַחַד, together with.

3. OBS. The ך is sometimes inserted between the word and affix, especially the affixes ך, ך, and ך, to nouns; and נִי, me, and הִי, him, to verbs; which ך is sometimes lost in a Dages.

4. OBS. אִתְּ, the, with, changes [״] *Tseri* into [״] *Hirik parvum*, with Dages; as, אִתִּי, with me:
before

before נו, it has [ײ] *Kamets*; as, אֶתֵּנוּ, with us: so also עִם, with; as, עִמָּנוּ, with us.

5. OBS. אֵין, not, הִנֵּה, behold, and עוֹד, hitherto, instead of וְ have נוּ; and nouns that end in ה, take הוּ; which are the affixes of the 3d perf. sing. m. to verbs; as, אֵינֶנוּ, not he; עֲלֵהוּ, his leaf, from עֵלָה, a leaf.

6. OBS. The affix ה has commonly, though not always, a Mappik; and is thereby distinguished from the local, and feminine termination.

(2.) Affixes to verbs signify the patient, i. e. the thing or person acted upon; except to the infinitive mood, which may signify the agent or patient,

וְ, them, f. מוּ, them, m. כֶּן, you, f. כֶּם, you, m. נוּ, us. הָ, הָּ, her. הוּ, הֵּ, he. הוּ, הֵּ, him. תְּ, thee, f. תְּ, thee, m. אֵי, me.

In the imperative and infinitive of regular verbs of the first conjugation, called *Kal*, the *Sheva* and *Holem* are interchanged, and the *Holem* becomes *Kamets-katuph*; as, לִמּוֹד with נִי makes לִמְדֵנִי.

Many other, though less frequent, changes are made in verbs, on account of affixes; and they are joined

joined to different tenses by different vowels, as may be seen in the examples of paradigms.

V E R B S.

THE Verb, from which nouns are generally derived, consists for the most part of three consonants, (called the root * or theme) the first having under it [ˆ] *Kamets*, the second [-] *Patha*; as, פָּקַד *pakad*, he visited.

Every perfect verb has seven Conjugations, viz.
1. *Kal*; 2. *Niphal*; 3. *Pihel*; 4. *Puhal*; 5. *Hithphil*; 6. *Hophal*; 7. *Hithpahel*.

1. *Kal* has either a neutral or active sense. It is the root, the 3 pers. sing. preter; as, לָמַד *lamad*, he learned.

2. *Niphal*

* These eleven letters, קצפעסמחזדנ, called *Radical*, are always a part of the root: all the rest are called *Servile*. To find the root of a word, reject all serviles: if three remain, they are the root. If only two remain, add ך or ך, or insert ך or ך in the middle, or double the last letter, or add ך to the end. If one only remain, put ך before, or ך after; or else ך at the beginning, and ך at the end. But in this, use is the best master.

2. *Niphal* is the passive of *Kal*. The characteristic is נ as a performant; as, נִלְמַד *nilmad*, he was learned. Sometimes it has a deponent signification. And in those tenses, where it has another performant, the נ is changed into a Dages in the first radical; as, הִלְמַד *hillamed*, be thou learned, instead of הִנְלִמַד. The use of Dages resembles the change made in English, when *in* and *luminare* are made one word, *illuminate*.

3. *Pihel* is active, and signifies to do a thing *diligently* or *frequently*; as, לִמַּד *limmed*, he learned diligently. It's chief mark is *Dages* in the second radical.

4. *Puhal* is the passive of *Pihel*; as, לִמַּד *lummed*, he was learned diligently. It's chief characteristic is the *Kibbuts* put below the first radical, and a *Dages* in the second,

5. *Hiphil* is active, and signifies to *cause* or *make to do*; as, הִלְמִיד *hilmid*, he caused to learn. It's chief mark is *Yod* between the second and third radicals, and the performant ה in most tenses.

6. *Hophal* is the passive of *Hiphil*, and denotes an effect from another; as, הִלְמַד *holmad*, he was made to learn. It differs from *Hiphil* by putting *Kamets-katuph* below ה, and taking away *Yod*.

7. *Hith-*

7. *Hithpahel* is commonly reciprocal, which signifies the performance of an action on one's self; as, *הִתְלַמַּד* *hithlammed*, he learned himself. Its characteristic is *הִתְ* prefixed in most tenses, and has always *Dages* in the second radical.

There are three Moods in each conjugation; 1. *Indicative*; 2. *Imperative*; 3. *Infinitive*; except that *Puhal* and *Hophal* have no imperative. The imperative and infinitive are written nearly alike.

There are three Tenses; 1. the *Future*, which expresses what is yet to be done; 2. the *Preterite*, which expresses all kinds of past action; as also the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable to do it: 3. the *Present* tense, which is the participle of the present, called *Benoni*, intermediate, i. e. between the past and the future. *Puhal* and *Hophal* have no *Benoni*.

There is another participle of the preterite, called *Pahul*, which is a technical word of the old paradigm *פָּעַל* *paal*, he wrought. But *Pihel*, *Hiphil*, and *Hithpahel*, have no *Pahul*.

The tenses are often used promiscuously, especially in the poetic and prophetic books.

Verbs

Verbs admit of Genders. All the first persons, and the third person plural of the preterperfects, have but one termination, which is common: but the rest a twofold, masculine and feminine.

The Persons are distinguished by the final formatives. Those of the preterperfect are,

Sing. הָ, הָ, הָ, הָ. Plur. הָ, הָ, הָ, הָ.

An example will make them all clear.

Paradigm of a Perfect Verb.

THE CONJUGATION KAL.

INDICATIVE MOOD.

Preter Tense. Singular.

לָמַד *lamad*, 3. m. he learned, or did learn.

לָמְדָה *lamdah*, 3. f. she learned, or hath learned.

לָמַדְתָּ *lamadta*, 2. m. thou learnedst, or hast learned.

לָמַדְתְּ *lamadt*, 2. f. thou hast learned.

לָמַדְתִּי *lamadti*, 1. I have learned.

Plural.

Plural.

א	למדו	lamdu, 3. they have learned.
א	למדתם	lemadtem, 2. m. ye have learned.
א	למדתן	lemadten, 2. f. ye have learned.
א	למדנו	lamadnu, 1. we have learned.

Future Tense. Singular.

ה	אלמוד	elmod, 1. I shall or will learn.
ה	תלמוד	tilmod, 2. m. thou shalt learn.
ו	תלמדי	tilmedi, 2. f. thou shalt learn.
	ילמוד	yilmod, 3. m. he shall learn.
	תלמוד	tilmod, 3. f. she shall learn.

Plural.

ה	נלמוד	nilmod, 1. we shall learn.
ו	תלמדו	tilmedu, 2. m. you shall learn.
ו	ילמדו	yilmedu, 3. m. they shall learn.
א	תלמודנה	tilmodnah, 2. & 3. f. you or they shall learn.

IMPERATIVE MOOD.

ה	למוד	lemod, 2. m. learn thou.
ו	למדי	limdi, 2. f. learn thou.
ו	למדו	limdu, 2. m. learn ye.
א	למודנה	lemodnah, 2. f. learn ye.

INFI-

INFINITIVE MOOD.

י.ה. לִמּוֹד *lemod*, to learn.

PARTICIPLE BENONI.

לֹמֵד *lomed*, 1. 2. 3. sing. m. learning; *or*, I, thou, he who learns.

לֹמְדִים *lomdim*, 1. 2. 3. plur. m. learning; *or*, we, ye, they who learn.

לֹמְדָה *lomdah*, } 1. 2. 3. sing. f. learning; *or*,

לֹמְדֶת *lomedet*, } I, thou, she who learns.

לֹמְדוֹת *lomdot*, 1. 2. 3. plur. f. learning; *or*, we, ye, they who learn.

PARTICIPLE PAHUL.

לָמוּד *lamud*, 1. 2. 3. sing. m. learned; *or*, I, thou, he who is learned.

לָמוּדִים *lemudim*, 1. 2. 3. plur. m. learned; *or*, we, ye, they who are learned.

לָמוּדָה *lemudah*, 1. 2. 3. sing. f. learned; *or*, I am learned, thou art learned, &c.

לָמוּדוֹת *lemudot*, 1. 2. 3. plur. f. learned, &c.

Thus the first conjugation *Kal* being perfectly known in all it's tenses and persons, according to which all other conjugations are formed, there will

be no difficulty in comprehending the rest. I shall therefore place the three next together, after this manner.

INDICATIVE MOOD.

Preter Tenfe.

PUHAL.

He was learned
diligently.

לָמַד
לָמְדָה
לָמְדָת
לָמְדָת
לָמְדָתִי

PIHEL.

He learned
diligently.

לָמַד
לָמְדָה
לָמְדָת
לָמְדָת
לָמְדָתִי

NIPHAL.

He was learned.

נִלְמַד 3. m. sing.
נִלְמְדָה 3. f.
נִלְמְדָת 2. m.
נִלְמְדָת 2. f.
נִלְמְדָתִי 1.

לָמְדוּ
לָמְדָתֶם
לָמְדָתֶם
לָמְדָתֶם
לָמְדָתֶם

לָמְדוּ
לָמְדָתֶם
לָמְדָתֶם
לָמְדָתֶם
לָמְדָתֶם

נִלְמְדוּ 3. plur.
נִלְמְדָתֶם 2. m.
נִלְמְדָתֶם 2. f.
נִלְמְדָתֶם 1.

Future.

אֶלְמַד
תִּלְמַד
תִּלְמְדִי
יִלְמַד
תִּלְמַד

אֶלְמַד
תִּלְמַד
תִּלְמְדִי
יִלְמַד
תִּלְמַד

אֶלְמַד 1. sing.
תִּלְמַד 2. m.
תִּלְמְדִי 2. f.
יִלְמַד 3. m.
תִּלְמַד 3. f.

נִלְמַד

PUHAL.

PIHEL.

NIPHAL.

נִלְמַד	נִלְמַד	נִלְמַד	1. plur.
הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ	2. m.
יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	3. m.
הִתְלַמְּדָה	הִתְלַמְּדָה	הִתְלַמְּדָה	2. & 3. f.

IMPERATIVE MOOD.

Caret.

לִמַּד	הִלְמַד	2. m.	} sing.
לִמְדִי	הִלְמְדִי	2. f.	
לִמְדוּ	הִלְמְדוּ	2. m.	} plur.
לִמְדָה	הִלְמְדָה	2. f.	

INFINITIVE MOOD.

לִמְדוֹ לִמְדוֹ הִלְמְדוֹ

PARTICIPLE BENONI.

Caret.

מִלְמַד
מִלְמָדִים
מִלְמָדָה
מִלְמָדֶת
מִלְמָדוֹת

Caret.

1. 2. 3. m. sing.
1. 2. 3. m. plur.
} 1. 2. 3. f. sing.
1. 2. 3. f. plur.

PAR.

PARTICIPLE PAHUL.

PUHAL.	PIHEL.	NIPHAL.	
מִלְמֵד	Caret.	נִלְמָד	m. sing.
מִלְמָדִים		נִלְמָדִים	m. plur.
מִלְמֶדָה		נִלְמָדָה	} f. sing.
מִלְמַדְת		נִלְמַדְת	
מִלְמַדּוֹת		נִלְמַדּוֹת	f. plur.

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.	HOPHAL.	HIPHIL.	
He learned himself.	He was caused to learn.	He caused to learn.	
הִתְלַמֵּד	הִלְמֵד	הִלְמִיד	3. m. sing.
הִתְלַמְּדָה	הִלְמְדָה	הִלְמִידָה	3. f.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	2. m.
הִתְלַמְּדְתֶּם	הִלְמְדְתֶּם	הִלְמִידְתֶּם	2. f.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	1.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	3. plur.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	2. m.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	2. f.
הִתְלַמְּדוּ	הִלְמְדוּ	הִלְמִידוּ	1.

Future.

Future.

HITHPAHEL. HOPHAL. HIPHIL.

אֶתְלַמֵּד	אֶלְמַד	אֶלְמִיד	1. sing.
תֵּתְלַמֵּד	תֵּלְמַד	תֵּלְמִיד	2. m.
תֵּתְלַמְּדִי	תֵּלְמְדִי	תֵּלְמִידִי	2. f.
יִתְלַמֵּד	יִלְמַד	יִלְמִיד	3. m.
תֵּתְלַמֵּד	תֵּלְמַד	תֵּלְמִיד	3. f.
נִתְלַמֵּד	נִלְמַד	נִלְמִיד	1. plur.
תֵּתְלַמְּדוּ	תֵּלְמְדוּ	תֵּלְמִידוּ	2. m.
יִתְלַמְּדוּ	יִלְמְדוּ	יִלְמִידוּ	3. m.
תֵּתְלַמְּדֶנָּה	תֵּלְמְדֶנָּה	תֵּלְמִידֶנָּה	2. & 3. f.

IMPERATIVE MOOD.

הֵתְלַמֵּד	Caret.	הֵלְמַד	2. m. }	sing.
הֵתְלַמְּדִי		הֵלְמִידִי	2. f. }	
הֵתְלַמְּדוּ		הֵלְמִידוּ	2. m. }	plur.
הֵתְלַמְּדֶנָּה		הֵלְמִידֶנָּה	2. f. }	

INFINITIVE MOOD.

הֵתְלַמֵּד הֵלְמַד הֵלְמִיד

PAR.

PARTICIPLE BENONI.

HITHPAHEL. HOPHAL. HIPHIL.

מִתְלַמֵּד	Caret.	מִלְמִיד	1. 2. 3. m. sing.
מִתְלַמְּדִים		מִלְמִידִים	1. 2. 3. m. plur.
מִתְלַמְּדָה		מִלְמִידָה	} 1. 2. 3. f. sing.
מִתְלַמְּדוֹת		מִלְמִידוֹת	
מִתְלַמְּדוֹת		מִלְמִידוֹת	1. 2. 3. f. plur.

PARTICIPLE PAHUL.

Caret.	מִלְמֵד	Caret.	m. sing.
	מִלְמֵדִים		m. plur.
	מִלְמֵדָה	}	f. sing.
	מִלְמֵדוֹת		f. plur.

The letters, **א ה ו י נ ת**, called *paragogic*, are generally added for better sound, or to supply the place of adverbs, heightening or diminishing the sense of the writer.

א, added to such persons of verbs as end in **ו**, has the force of **הוּא**; as Eccl. xi. 3. **שָׁם יִהְיֶה הָאֵץ**, there it [*that tree*] shall *certainly* be; instead of **יִהְיֶה הָאֵץ**. Isa. xxviii. 12. **אָבוּא**.

ה, after

ה, after a noun, signifies motion; as, הָרָנָה, *to-wards* Haran. Annexed to a verb, *alas!* נִשְׁכְּבָה, we lie down, *alas!* &c. Jer. iii. 25. אֵיכָה, *alas!* how. Lam. i. 1.

י frequently elevates or deepens the sense; as, כְּמוֹ-אֶבֶן, *as deep as a stone descends*. Exod. xv. 5. Pf. ii. 4. l. 10.

י, added to feminine adjectives, increases; as, עַל-דְּבָרָתִי, after the *most excellent* order. Pf. cx. 4. Ruth iii. 3.

נ may increase the signification; as, פִּי-תִמָּתֶנּוּ, *lest perchance ye die*. Gen. iii. 3, 4.

ת is annexed to the infinitive; as, יִבְשׁוּת, *to be dry*. And to nouns; as, תַּנְפָּאֶרֶת, *exquisite ornament, splendor*.

ROOTS OF PERFECT VERBS,

to exercise the foregoing CONJUGATIONS.

- בָּטַל he ceased, hindered.
- נָמַל he requited, recompensed.
- דָּבַק he cleaved, adhered.

זָכַר

זָכַר	he remembered.
חָדַל	he ceased, left off.
טָרַף	he spoiled, tore.
כָּבַד	he was heavy, he glorified.
לָקַט	he gathered together.
מָכַר	he sold, negotiated.
סָפַר	he lamented, mourned.
עָקַשׁ	he perverted.
פָּטַר	he dismissed, discharged.
צָרַף	he purged, purified.
קָבַר	he buried, interred.
רָגַל	he slandered, calumniated.
שָׁלַט	he ruled, governed.
תָּמַךְ	he sustained, upheld.
שָׁבַר	he broke in pieces.
תָּקַע	he fixed, struck.
רָקַע	he stretched, expanded.
קָשַׁר	he bound together.
צָעַד	he went, did go.
פָּרַשׁ	he expounded, scattered.
עָרַל	he circumcised, cut.
סָחַף	he swept away.

The learner may at present omit the following verbs, and begin the lessons at the end of the Grammar.

Example

Example of Verbs with Affixes.

INDICATIVE MOOD.

Preter Tense.

her.	him.	thee, f.	thee, m.	me.
לְמַדָּה	לְמַדּוֹ לְמַדָּהּ	לְמַדָּה	לְמַדָּה לְמַדָּה	לְמַדָּנִי
לְמַדַּתָּה	לְמַדַּתּוֹ לְמַדַּתָּהּ	לְמַדַּתָּה	לְמַדַּתָּה	לְמַדַּתָּנִי
לְמַדַּתָּה	לְמַדַּתּוֹ לְמַדַּתָּהּ			לְמַדַּתָּנִי
לְמַדַּתִּיךָ	לְמַדַּתִּיו לְמַדַּתִּיהוּ	לְמַדַּתִּיךָ	לְמַדַּתִּיךָ	לְמַדַּתִּינִי
לְמַדּוּךָ	לְמַדּוּהוּ לְמַדּוּתוֹ	לְמַדּוּךָ	לְמַדּוּךָ	לְמַדּוּנִי
לְמַדְּנוּךָ	לְמַדְּנוּהוּ לְמַדְּנוּתוֹ	לְמַדְּנוּךָ	לְמַדְּנוּךָ	לְמַדְּנוּנִי

Future.

אֶלְמַדָּה	אֶלְמַדּוֹ אֶלְמַדָּהּ	אֶלְמַדָּה	אֶלְמַדָּה אֶלְמַדָּה	אֶלְמַדָּנִי
אֶלְמַדַּתָּה	אֶלְמַדַּתּוֹ אֶלְמַדַּתָּהּ	אֶלְמַדַּתָּה	אֶלְמַדַּתָּה	אֶלְמַדַּתָּנִי
אֶלְמַדַּתִּיךָ	אֶלְמַדַּתִּיו אֶלְמַדַּתִּיהוּ	אֶלְמַדַּתִּיךָ	אֶלְמַדַּתִּיךָ	אֶלְמַדַּתִּינִי
אֶלְמַדּוּךָ	אֶלְמַדּוּהוּ אֶלְמַדּוּתוֹ	אֶלְמַדּוּךָ	אֶלְמַדּוּךָ	אֶלְמַדּוּנִי
אֶלְמַדְּנוּךָ	אֶלְמַדְּנוּהוּ אֶלְמַדְּנוּתוֹ	אֶלְמַדְּנוּךָ	אֶלְמַדְּנוּךָ	אֶלְמַדְּנוּנִי

F

IMPE-

IMPERATIVE MOOD.

her.	him.	thee, f.	thee, m.	me.
לְמַדָּה	לְמַדּוּ	}		לְמַדֵּנִי
לְמַדָּה	לְמַדֶּהּ			
לְמַדָּנָה	לְמַדְנּוּ			לְמַדֵּינִי
לְמַדִּיהָ	לְמַדֶּיהָ			לְמַדֵּוֹנִי
לְמַדּוּהָ	לְמַדּוּהָ			

INFINITIVE MOOD.

לְמַדָּה	לְמַדּוּ	לְמַדֶּךָ	לְמַדֶּךָ	לְמַדֵּי
לְמַדָּה	לְמַדֶּהּ			לְמַדֵּנִי
לְמַדָּנָה				

INDICATIVE MOOD.

Preter Tense.

them, f.	them, m.	you, f.	you, m.	us.
לְמַדּוּ	לְמַדּוּם	לְמַדְכֶּן	לְמַדְכֶּם	לְמַדְנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם			לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ
לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּן	לְמַדְתֶּם	לְמַדְתֶּנוּ

Future.

Future.

-them, f. them, m. you, f. you, m. us.

אֶלְמְדוּ	אֶלְמְדְכֶם	אֶלְמְדְכֶן	אֶלְמְדוּ	אֶלְמְדוּ
הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ
הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ	הִתְלַמְּדוּ

IMPERATIVE MOOD.

לְמַדְּךָ	לְמַדְּכֶם	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן
לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן
לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן

INFINITIVE MOOD.

לְמַדְּךָ	לְמַדְּכֶם	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן
לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן	לְמַדְּכֶן

IRREGULAR VERBS.

VERBS, whose first radical is א or י, whose second is ו or י, or the third א or ה, are termed quiescents: those, whose first radical is ל, whose second and third are the same letter, or whose

whose last radical is ך or ך, are called defective; because these letters are omitted in some conjugations, moods, &c. Such verbs, therefore, are reckoned *irregular*.

I. Verbs, whose First Radical is א.

In the first person singular of every future, the radical א is omitted, lest two *Alephs* should meet together; as, אֶבֶד for אֶאֶבֶד, I shall utterly perish.

These five, אָבַד, he perished; אָבָה, he was willing; אָכַל, he did eat; אָמַר, he spake; אָפַק, he baked; form the future of Kal thus:

אֶמַר תֹּאמַר תֹּאמְרִי יֹאמַר תֹּאמְרָה נֹאמַר
תֹּאמְרוּ יֹאמְרוּ תֹאמְרֶנָּה;

Sometimes אָהַב, he loved; אָחַז, he possessed; and אָסַף, he gathered; are formed thus, and sometimes regular, like לָמַד.

II. Verbs, whose First Radical is י.

The paradigm of the verb יָשַׁב, he sat, exhibits the formation of these verbs.

INDICATIVE MOOD.

Preter Tense.

PUHAL.	PIHEL.	NIPHAL.	KAL.
יָשַׁב	יָשַׁב	נִישַׁב	יָשַׁב
יָשְׁבָה	יָשְׁבָה	נִישְׁבָה	יָשְׁבָה
יָשַׁבְתָּ	יָשַׁבְתָּ	נִישַׁבְתָּ	יָשַׁבְתָּ
יָשַׁבְתָּ	יָשַׁבְתָּ	נִישַׁבְתָּ	יָשַׁבְתָּ
יָשַׁבְתִּי	יָשַׁבְתִּי	נִישַׁבְתִּי	יָשַׁבְתִּי
יָשְׁבוּ	יָשְׁבוּ	נִישְׁבוּ	יָשְׁבוּ
יָשַׁבְתֶּם	יָשַׁבְתֶּם	נִישַׁבְתֶּם	יָשַׁבְתֶּם
יָשַׁבְתֶּן	יָשַׁבְתֶּן	נִישַׁבְתֶּן	יָשַׁבְתֶּן
יָשְׁבוּ	יָשְׁבוּ	נִישְׁבוּ	יָשְׁבוּ

Future.

אֵשֶׁב	אֵשֶׁב	אֵשֶׁב	אֵשֶׁב
תֵּשֶׁב	תֵּשֶׁב	תֵּשֶׁב	תֵּשֶׁב
תֵּשְׁבִי	תֵּשְׁבִי	תֵּשְׁבִי	תֵּשְׁבִי
יֵשֶׁב	יֵשֶׁב	יֵשֶׁב	יֵשֶׁב
תֵּשֶׁב	תֵּשֶׁב	תֵּשֶׁב	תֵּשֶׁב
נֵשֶׁב	נֵשֶׁב	נֵשֶׁב	נֵשֶׁב
תֵּשְׁבוּ	תֵּשְׁבוּ	תֵּשְׁבוּ	תֵּשְׁבוּ
יֵשְׁבוּ	יֵשְׁבוּ	יֵשְׁבוּ	יֵשְׁבוּ
תֵּשְׁבֶנָּה	תֵּשְׁבֶנָּה	תֵּשְׁבֶנָּה	תֵּשְׁבֶנָּה

IMPE-

IMPERATIVE MOOD.

Puhal.	Pihel.	Niphal.	Kal.
Caret.	יֵשֶׁב	הִשְׁבֵּב	שֶׁב
	יֵשְׁבִי	הִשְׁבְּבִי	שְׁבִי
	יֵשְׁבוּ	הִשְׁבְּבוּ	שְׁבוּ
	יֵשְׁבְנָה	הִשְׁבְּבֵנָה	שְׁבְנָה

INFINITIVE MOOD.

יֵשֶׁב	יֵשְׁבִי	הִשְׁבֵּב	שֶׁבֶת
--------	----------	-----------	--------

PARTICIPLE BENONI.

Caret.	מֵיֵשֶׁב	Caret.	יֹשֶׁב
	מֵיֵשְׁבִים		יֹשְׁבִים
	מֵיֵשְׁבָה		יֹשְׁבָה
	מֵיֵשְׁבֶת		יֹשְׁבֶת
	מֵיֵשְׁבֹת		יֹשְׁבֹת

PARTICIPLE PAHUL.

מֵיֵשֶׁב	Caret.	נֹשֶׁב	יֹשֶׁבֶת
מֵיֵשְׁבִים		נֹשְׁבִים	יֹשְׁבִים
מֵיֵשְׁבָה		נֹשְׁבָה	יֹשְׁבָה
מֵיֵשְׁבֶת		נֹשְׁבֶת	יֹשְׁבֶת
מֵיֵשְׁבֹת		נֹשְׁבֹת	יֹשְׁבֹת

INDI-

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְיַשֵּׁב	הוֹשֵׁב	הוֹשִׁיב
הִתְיַשְׁבָּה	הוֹשְׁבָה	הוֹשִׁיבָה
הִתְיַשְׁבֹּת	הוֹשְׁבֹת	הוֹשִׁיבֹת
הִתְיַשְׁבֹּת	הוֹשְׁבֹת	הוֹשִׁיבֹת
הִתְיַשְׁבֹּתִי	הוֹשְׁבֹתִי	הוֹשִׁיבֹתִי
הִתְיַשְׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ
הִתְיַשְׁבֹּתֶם	הוֹשְׁבֹתֶם	הוֹשִׁיבֹתֶם
הִתְיַשְׁבֹּתֶן	הוֹשְׁבֹתֶן	הוֹשִׁיבֹתֶן
הִתְיַשְׁבֻּהוּ	הוֹשְׁבֻהוּ	הוֹשִׁיבֻהוּ

Future.

אֶתְיַשֵּׁב	אֶוֹשֵׁב	אֶוֹשִׁיב
תִּתְיַשֵּׁב	תֶּוֹשֵׁב	תֶּוֹשִׁיב
תִּתְיַשְׁבִּי	תֶּוֹשְׁבִי	תֶּוֹשִׁיבִי
יִתְיַשֵּׁב	יֶוֹשֵׁב	יֶוֹשִׁיב
תִּתְיַשֵּׁב	תֶּוֹשֵׁב	תֶּוֹשִׁיב
נִתְיַשֵּׁב	נֶוֹשֵׁב	נֶוֹשִׁיב
תִּתְיַשְׁבוּ	תֶּוֹשְׁבוּ	תֶּוֹשִׁיבוּ
יִתְיַשְׁבוּ	יֶוֹשְׁבוּ	יֶוֹשִׁיבוּ
תִּתְיַשְׁבְּנָה	תֶּוֹשְׁבְנָה	תֶּוֹשִׁיבְנָה

IMPE-

IMPERATIVE MOOD.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְיָשֵׁב
הִתְיָשְׁבִי
הִתְיָשְׁבוּ
הִתְיָשְׁבְּנָה

Caret.

הוֹשֵׁב
הוֹשְׁבִי
הוֹשְׁבוּ
הוֹשְׁבְּנָה

INFINITIVE MOOD.

הִתְיָשֵׁב

הוֹשֵׁב

הוֹשִׁיב

PARTICIPLE BENONI.

מִתְיָשֵׁב
מִתְיָשְׁבִים
מִתְיָשְׁבָה
מִתְיָשְׁבֹת
מִתְיָשְׁבוֹת

Caret.

מוֹשִׁיב
מוֹשְׁבִים
מוֹשְׁבָה
מוֹשְׁבֹת
מוֹשְׁבוֹת

PARTICIPLE PAHUL.

Caret.

מוֹשֵׁב
מוֹשְׁבִים
מוֹשְׁבָה
מוֹשְׁבֹת
מוֹשְׁבוֹת

Caret.

EXCEPT.

EXCEPT. 1. יָכַל, he was able, requires ך in the future of Kal; as, אֶכְלֶה, &c. and some in Hiphil have ך instead of ך.

2. If the last radical is ע, the infinitive of Kal has two *Pathas*; as, דַּעַת, to know. If it is נ, the two *Segols* are contracted into *Tseri*; as, צֵאת, to go out.

3. These four, יָדָה, he threw; יָדַע, he knew; יָבַח, he argued; יָסַר, he bound or chastened; in Hithpahel change ך into ך; as, הִתְיַדָה.

4. These nine, יָנַח, he left; יָסַר, he bound; יָקַף, he encompassed; יָצַב and יָצַג, he placed; יָצַע, he spread; יָצַק, he poured; יָצַר, he formed; and יָצַת, he burned; are formed like נָגַשׁ. These last six have צ for their second radical, and are all the verbs which begin with ך, and have צ for their second radical, except יָצַא, he went out.

III. Verbs, whose First Radical is נ.

The paradigm of the verb נָגַשׁ, he drew near, exhibits the formation of these verbs.

INDICATIVE MOOD.

Preter Tense.

PUHAL.	PIHEL.	NIPHAL.	KAL.
כָּנַשׁ	כָּנַשׁ	כָּנַשׁ	כָּנַשׁ
כָּנַשְׁהָ	כָּנַשְׁהָ	כָּנַשְׁהָ	כָּנַשְׁהָ
כָּנַשְׁתָּ	כָּנַשְׁתָּ	כָּנַשְׁתָּ	כָּנַשְׁתָּ
כָּנַשְׁתְּ	כָּנַשְׁתְּ	כָּנַשְׁתְּ	כָּנַשְׁתְּ
כָּנַשְׁתִּי	כָּנַשְׁתִּי	כָּנַשְׁתִּי	כָּנַשְׁתִּי
כָּנַשׁוּ	כָּנַשׁוּ	כָּנַשׁוּ	כָּנַשׁוּ
כָּנַשְׁתֶּם	כָּנַשְׁתֶּם	כָּנַשְׁתֶּם	כָּנַשְׁתֶּם
כָּנַשְׁתֶּן	כָּנַשְׁתֶּן	כָּנַשְׁתֶּן	כָּנַשְׁתֶּן
כָּנַשְׁנוּ	כָּנַשְׁנוּ	כָּנַשְׁנוּ	כָּנַשְׁנוּ

Future.

אֶכְנַשׁ	אֶכְנַשׁ	אֶכְנַשׁ	אֶכְנַשׁ
תֵּכְנַשׁ	תֵּכְנַשׁ	תֵּכְנַשׁ	תֵּכְנַשׁ
יֵכְנַשׁ	יֵכְנַשׁ	יֵכְנַשׁ	יֵכְנַשׁ
יֵכְנַשׁ	יֵכְנַשׁ	יֵכְנַשׁ	יֵכְנַשׁ
תֵּכְנַשׁ	תֵּכְנַשׁ	תֵּכְנַשׁ	תֵּכְנַשׁ
כְּנַשׁ	כְּנַשׁ	כְּנַשׁ	כְּנַשׁ
תֵּכְנַשׁוּ	תֵּכְנַשׁוּ	תֵּכְנַשׁוּ	תֵּכְנַשׁוּ
יֵכְנַשׁוּ	יֵכְנַשׁוּ	יֵכְנַשׁוּ	יֵכְנַשׁוּ
תֵּכְנַשְׁנָה	תֵּכְנַשְׁנָה	תֵּכְנַשְׁנָה	תֵּכְנַשְׁנָה

IMPE-

IMPERATIVE MOOD.

Puhal.	Pihel.	Niphal.	Kal.
Caret.	בִּנֵּשׁ	הִנֵּשׁ	בֵּשׁ
	בִּנְשִׁי	הִנְשִׁי	בְּשִׁי
	בִּנְשׁוֹ	הִנְשׁוֹ	בְּשׁוֹ
	בִּנְשָׁה	הִנְשָׁה	בְּשָׁה

INFINITIVE MOOD.

בִּנְשׁוֹ	בִּנֵּשׁ	הִנֵּשׁ	בְּשִׁי
-----------	----------	---------	---------

PARTICIPLE BENONI.

Caret.	מִבְּנֵשׁ	Caret.	בִּנְשִׁי
	מִבְּנְשִׁים		בִּנְשִׁים
	מִבְּנָשָׁה		בִּנְשָׁה
	מִבְּנִשְׁת		בִּנִּשְׁת
	מִבְּנִשְׁתוֹת		בִּנִּשְׁתוֹת

PARTICIPLE PAHUL.

מִבְּנֵשׁ	Caret.	בִּנֵּשׁ	בִּנְשִׁי
מִבְּנְשִׁים		בִּנְשִׁים	בִּנְשִׁים
מִבְּנָשָׁה		בִּנְשָׁה	בִּנְשָׁה
מִבְּנִשְׁת		בִּנִּשְׁת	בִּנִּשְׁת

INDI-

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.

הִתְנַגַּשׁ
 הִתְנַגְּשָׁה
 הִתְנַגַּשְׁתָּ
 הִתְנַגְּשְׁתָּ
 הִתְנַגַּשְׁתִּי
 הִתְנַגְּשִׁי
 הִתְנַגַּשְׁתֶּם
 הִתְנַגְּשְׁתֶּם
 הִתְנַגַּשְׁתֶּן
 הִתְנַגְּשְׁתֶּן

HOPHAL.

הִנָּשׁ
 הִנָּשָׁה
 הִנָּשְׁתָּ
 הִנָּשְׁתָּ
 הִנָּשְׁתִּי
 הִנָּשִׁי
 הִנָּשְׁתֶּם
 הִנָּשְׁתֶּם
 הִנָּשְׁתֶּן
 הִנָּשְׁתֶּן

HIPHIL.

הִגִּישׁ
 הִגִּישָׁה
 הִגִּישְׁתָּ
 הִגִּישְׁתָּ
 הִגִּישְׁתִּי
 הִגִּישִׁי
 הִגִּישְׁתֶּם
 הִגִּישְׁתֶּם
 הִגִּישְׁתֶּן
 הִגִּישְׁתֶּן

Future.

אֶתְנַגַּשׁ
 תִּתְנַגַּשׁ
 תִּתְנַגְּשִׁי
 יִתְנַגַּשׁ
 תִּתְנַגַּשׁ
 תִּתְנַגְּשׁ
 תִּתְנַגְּשִׁי
 יִתְנַגַּשׁ
 יִתְנַגְּשׁ
 תִּתְנַגְּשְׁנָה

אֶנָּשׁ
 תִּנָּשׁ
 תִּנָּשִׁי
 יִנָּשׁ
 תִּנָּשׁ
 תִּנָּשׁ
 תִּנָּשִׁי
 יִנָּשׁ
 יִנָּשׁ
 תִּנָּשְׁנָה

אֶגִּישׁ
 תִּגִּישׁ
 תִּגִּישִׁי
 יִגִּישׁ
 תִּגִּישׁ
 תִּגִּישׁ
 תִּגִּישִׁי
 יִגִּישׁ
 יִגִּישׁ
 תִּגִּישְׁנָה

IMPE-

IMPERATIVE MOOD.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְנַנֵּשׁ
הִתְנַנְשִׁי
הִתְנַנְשׁוּ
הִתְנַנְּשָׁה

Caret.

הִנֵּשׁ
הִנְשִׁי
הִנְשׁוּ
הִנְשָׁה

INFINITIVE MOOD.

הִתְנַנֵּשׁ

הִנֵּשׁ

הִנְשִׁי

PARTICIPLE BENONI.

מִתְנַנֵּשׁ
מִתְנַנְשִׁים
מִתְנַנְּשָׁה
מִתְנַנְּשֵׁת
מִתְנַנְּשׁוֹת

Caret.

מִנֵּשׁ
מִנְשִׁים
מִנְשָׁה
מִנְשֵׁת
מִנְשׁוֹת

PARTICIPLE PAHUL.

Caret.

מִנֵּשׁ
מִנְשִׁים
מִנְשָׁה
מִנְשׁוֹת

Caret.

EXCEPT.

EXCEPT, 1. נָתַן, he gave, makes the infinitive הִתֵּן with an affix הִתֵּן; as, הִתְּנִי, to give me.

2. Those verbs, which have ה or ע for the third radical, have two *Pathas*, instead of two *Segols*, in the infinitive of Kal; as, פָּחַת, to blow, from נָפַח; and טָעַת, to plant, from נָטַע.

3. Those which have ו for the second radical, are formed like קוּם; as, נָוַשׁ, he fled.

IV. Verbs, whose Second Radical is ו or י,

The paradigm of the verb קוּם, to arise, exhibits the formation of these verbs.

INDICATIVE MOOD.

Preter Tense.

PUHAL.	PIHEL.	NIPHAL.	KAL.
קוּמָם	קוּמָם	נָקוּם	קָם
קוּמָמָה	קוּמָמָה	נָקוּמָה	קָמָה
קוּמָמָתָ	קוּמָמָתָ	נָקוּמוּתָ	קָמָתָ
קוּמָמָתָ	קוּמָמָתָ	נָקוּמוּתָ	קָמָתָ
קוּמָמָתִי	קוּמָמָתִי	נָקוּמוּתִי	קָמָתִי
קוּמָמוּ	קוּמָמוּ	נָקוּמוּ	קָמוּ
			קוּמָמָתָם

PUHAL.	PIHEL.	NIPHAL.	KAL.
קוֹמְמָתָם	קוֹמְמָתָם	נִקְוֹמוּתָם	קָמָתָם
קוֹמְמָתָן	קוֹמְמָתָן	נִקְוֹמוּתָן	קָמָתָן
קוֹמְמָנוּ	קוֹמְמָנוּ	נִקְוֹמָנוּ	קָמָנוּ

Future.

אֶקוּמָם	אֶקוּמָם	אֶקוּם	אֶקוּם
תֶּקוּמָם	תֶּקוּמָם	תֶּקוּם	תֶּקוּם
תֶּקוּמָמִי	תֶּקוּמָמִי	תֶּקוּמִי	תֶּקוּמִי
יֶקוּמָם	יֶקוּמָם	יֶקוּם	יֶקוּם
תֶּקוּמָם	תֶּקוּמָם	תֶּקוּם	תֶּקוּם
נֶקוּמָם	נֶקוּמָם	נֶקוּם	נֶקוּם
תֶּקוּמָמוּ	תֶּקוּמָמוּ	תֶּקוּמוּ	תֶּקוּמוּ
יֶקוּמָמוּ	יֶקוּמָמוּ	יֶקוּמוּ	יֶקוּמוּ
תֶּקוּמָמָה	תֶּקוּמָמָה	תֶּקוּמָמָה	תֶּקוּמָמָה

IMPERATIVE MOOD.

Caret.	קוּמָם	הִקּוּם	קוּם
	קוּמָמִי	הִקּוּמִי	קוּמִי
	קוּמָמוּ	הִקּוּמוּ	קוּמוּ
	קוּמָמָה	הִקּוּמָמָה	קוּמָמָה

INFINITIVE MOOD.

קוּמָם	קוּמָם	הִקּוּם	קוּם
--------	--------	---------	------

PAR-

PARTICIPLE BENONI.

PUHAL.

PIHEL.

NIPHAL.

KAL.

Caret.

מְקוּמִים
מְקוּמִיִּם
מְקוּמָה
מְקוּמֹת

Caret.

קָם
קָמִים
קָמָה
קָמוֹת

PARTICIPLE PAHUL.

מְקוּמִים
מְקוּמִיִּם
מְקוּמָה
מְקוּמֹת

Caret.

נָקוּם
נָקוּמִים
נָקוּמָה
נָקוּמוֹת

קוּם
קוּמִים
קוּמָה
קוּמוֹת

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְקוּמִים
הִתְקוּמָה
הִתְקוּמוֹת
הִתְקוּמוֹת
הִתְקוּמוֹת
הִתְקוּמוֹת
הִתְקוּמוֹת

הוּקָם
הוּקָמָה
הוּקָמוֹת
הוּקָמוֹת
הוּקָמוֹת
הוּקָמוֹת
הוּקָמוֹת

הִקָּם
הִקָּמָה
הִקָּמוֹת
הִקָּמוֹת
הִקָּמוֹת
הִקָּמוֹת
הִקָּמוֹת

הִתְקוּמוֹתָם

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְקַוְּמָתָם
הִתְקַוְּמָתָן
הִתְקַוְּמָנוּ

הוֹקְמָתָם
הוֹקְמָתָן
הוֹקְמָנוּ

הִקְיִמוּתָם
הִקְיִמוּתָן
הִקְיִמוּנוּ

Future.

אֶתְקוּמָם
תִּתְקוּמָם
תִּתְקוּמָמִי
יִתְקוּמָם
תִּתְקוּמָם
נִתְקוּמָם
הִתְקוּמָמוּ
יִתְקוּמָמוּ
תִּתְקוּמָנָה

אוֹקֵם
תּוֹקֵם
תּוֹקְמִי
יוֹקֵם
תּוֹקֵם
נוֹקֵם
תּוֹקְמוּ
יוֹקְמוּ
תּוֹקְמָנָה

אֶקִּים
תִּקְיִם
תִּקְיָמִי
יִקְיִם
תִּקְיִם
נִקְיִם
תִּקְיָמוּ
יִקְיָמוּ
תִּקְיָמָנָה

IMPERATIVE MOOD.

הִתְקוּמָם
הִתְקוּמָמִי
הִתְקוּמָמוּ
הִתְקוּמָנָה

Caret.

הִקֵּם
הִקְיָמִי
הִקְיָמוּ
הִקְיָמָנָה

INFINITIVE MOOD.

הִתְקוּמָם

הוֹקֵם

הִקֵּם

H

PAR.

PARTICIPLE BENONI.

HITHPAHEL.

HOPHAL.

HIPHIL.

מִתְקוּמִים
מִתְקוּמִים
מִתְקוּמָה
מִתְקוּמוֹת

Caret.

מִקִּים
מִקִּים
מִקִּמָּה
מִקִּמוֹת

PARTICIPLE PAHUL.

Caret.

מוֹקִים
מוֹקִים
מוֹקִמָּה
מוֹקִמוֹת

Caret.

EXCEPT. 1. Some in the grave conjugations double the first and third radicals ; as, כּוּל, to take, makes כּוּלְכּוּל.

2. מוֹת, to die, in the preter and benoni of Kal, makes מִית.

3. בּוֹשׁ, to be ashamed, in the future of Kal, has Tferi under the performants, like יִשָּׁב ; as, יִבּוֹשׁ, &c.

4. Qui-

4. Quiescents in י often omit the performant ה in the imperative of Hiphil; as, בִּין, consider, for הִבִּין.

5. The י or י in some verbs is not quiescent; but such verbs are formed like לָמַד; as, שָׁוַע, he cried.

V. Verbs, whose Third Radical is N.

The paradigm of the verb מָצָא, he found, exhibits the formation of these verbs.

INDICATIVE MOOD.

Preter Tense.

PUHAL.	PIHEL.	NIPHAL.	KAL.
מָצָא	מָצָא	נִמְצָא	מָצָא
מָצָאָה	מָצָאָה	נִמְצָאָה	מָצָאָה
מָצָאתִי	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
מָצָאתָ	מָצָאתָ	נִמְצָאתָ	מָצָאתָ
מָצָאתִי	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
מָצָאוּ	מָצָאוּ	נִמְצָאוּ	מָצָאוּ
מָצָאתֶם	מָצָאתֶם	נִמְצָאתֶם	מָצָאתֶם
מָצָאתֶן	מָצָאתֶן	נִמְצָאתֶן	מָצָאתֶן
מָצָאנוּ	מָצָאנוּ	נִמְצָאנוּ	מָצָאנוּ

Future.

Future.

PUHAL.	PIHEL.	NIPHAL.	KAL.
אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
תִּמְצְאֵי	תִּמְצְאֵי	תִּמְצְאֵי	תִּמְצְאֵי
יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
נִמְצֵא	נִמְצֵא	נִמְצֵא	נִמְצֵא
תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה

IMPERATIVE MOOD.

Caret.	מִצֵּא	הִמְצֵא	מִצֵּא
	מִצְאֵי	הִמְצְאֵי	מִצְאֵי
	מִצְאוּ	הִמְצְאוּ	מִצְאוּ
	מִצְאָנָה	הִמְצְאָנָה	מִצְאָנָה

INFINITIVE MOOD.

מִצְאֵת	מִצֵּא	הִמְצֵא	מִצֵּא
---------	--------	---------	--------

PAR-

PARTICIPLE BENONI.

PUHAL.

PIHEL.

NIPHAL.

KAL.

Caret.

מִמְצֵא

Caret.

מוֹצֵא

מִמְצֵאִים

מוֹצֵאִים

מִמְצֵאָה

מוֹצֵאָה

מִמְצֵאוֹת

מוֹצֵאוֹת

מוֹצֵאוֹת

PARTICIPLE PAHUL.

מִמְצֵא

Caret.

נִמְצֵא

מְצוֹא

מִמְצֵאִים

נִמְצֵאִים

מְצוֹאִים

מִמְצֵאָה

נִמְצֵאָה

מְצוֹאָה

מִמְצֵאוֹת

נִמְצֵאוֹת

מְצוֹאוֹת

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְמַצֵּא

הִמְצֵא

הִמְצִיא

הִתְמַצֵּאָה

הִמְצֵאָה

הִמְצִיאָה

הִתְמַצֵּאוֹת

הִמְצֵאוֹת

הִמְצִאוֹת

הִתְמַצֵּאוֹת

הִמְצֵאוֹת

הִמְצִאוֹת

הִתְמַצֵּאוֹתִי

הִמְצֵאוֹתִי

הִמְצִאוֹתִי

הִתְמַצֵּאוּ

הִמְצֵאוּ

הִמְצִאוּ

הִתְמַצֵּאוּתָם

AR.

HITHPAHEL. HOPHAL. HIPHIL.

הִתְמַצְּאֶתֶם
הִתְמַצְּאוּתָן
הִתְמַצְּאוּנוּ

הִמְצַאֲתֶם
הִמְצַאֲתֶן
הִמְצַאֲנוּ

הִמְצִיאֶתֶם
הִמְצִיאֶתֶן
הִמְצִיאֶנוּ

Future.

אֶתְמַצֵּא
תֶתְמַצֵּא
תִתְמַצְּאִי
יֶתְמַצֵּא
תִתְמַצְּאוּ
נֶתְמַצֵּא
תִתְמַצְּאוּ
יִתְמַצְּאוּ
תִתְמַצְּאֶנָּה

אֶמְצֵא
תֶמְצֵא
תִתְמַצְּאִי
יֶמְצֵא
תִתְמַצְּאוּ
נֶמְצֵא
תִתְמַצְּאוּ
יִתְמַצְּאוּ
תִתְמַצְּאֶנָּה

אֶמְצִיא
תֶמְצִיא
תִתְמַצְּאִי
יֶמְצִיא
תִתְמַצְּאוּ
נֶמְצִיא
תִתְמַצְּאוּ
יִתְמַצְּאוּ
תִתְמַצְּאֶנָּה

IMPERATIVE MOOD.

הִתְמַצֵּא
הִתְמַצְּאִי
הִתְמַצְּאוּ
הִתְמַצְּאֶנָּה

Caret.

הִמְצֵא
הִמְצְאִי
הִמְצְאוּ
הִמְצְאֶנָּה

INFINITIVE MOOD.

הִתְמַצֵּא

הִמְצֵא

הִמְצִיא

PAR-

PARTICIPLE BENONI.

HITHPAHEL.

HOPHAL.

HIPHIL.

מִתְמַצִּיא
מִתְמַצִּיאִים
מִתְמַצֵּאָה
מִתְמַצִּאוֹת

Caret.

מִמְצִיא
מִמְצִיאִים
מִמְצִיָּאָה
מִמְצִיאוֹת

PARTICIPLE PAHUL.

Caret.

מִמְצֵא
מִמְצֵאִים
מִמְצֵאָה
מִמְצֵאוֹת

Caret.

N. B. The 3d perf. sing. fem. sometimes ends in ת, instead of ה; as, מִצָּאת, instead of מִצָּאָה: and sometimes the נ is omitted. In other respects, this kind of verbs is formed like the above example.

VI. Verbs, whose Third Radical is ה.

The paradigm of the verb נִלָּה, he revealed, exhibits the formation of these verbs.

INDI-

INDICATIVE MOOD.

Preter Tense.

PUHAL.

PIHEL.

NIPHAL.

KAL.

גָּלָה
גָּלְתָּה
גָּלִיתָ
גָּלִיתָ
גָּלִיתִי
גָּלוּ
גָּלִיתֶם
גָּלִיתֶן
גָּלִינוּ

גָּלָה
גָּלְתָּה
גָּלִיתָ
גָּלִיתָ
גָּלִיתִי
גָּלוּ
גָּלִיתֶם
גָּלִיתֶן
גָּלִינוּ

גָּלָה
גָּלְתָּה
גָּלִיתָ
גָּלִיתָ
גָּלִיתִי
גָּלוּ
גָּלִיתֶם
גָּלִיתֶן
גָּלִינוּ

גָּלָה
גָּלְתָּה
גָּלִיתָ
גָּלִיתָ
גָּלִיתִי
גָּלוּ
גָּלִיתֶם
גָּלִיתֶן
גָּלִינוּ

Future.

אֶגָּלָה
תִּגָּלָה
תִּגָּלִי
יִגָּלָה
תִּגָּלָה
נִגָּלָה
תִּגָּלוּ
יִגָּלוּ
תִּגָּלִינָה

אֶגָּלָה
תִּגָּלָה
תִּגָּלִי
יִגָּלָה
תִּגָּלָה
נִגָּלָה
תִּגָּלוּ
יִגָּלוּ
תִּגָּלִינָה

אֶגָּלָה
תִּגָּלָה
תִּגָּלִי
יִגָּלָה
תִּגָּלָה
נִגָּלָה
תִּגָּלוּ
יִגָּלוּ
תִּגָּלִינָה

אֶגָּלָה
תִּגָּלָה
תִּגָּלִי
יִגָּלָה
תִּגָּלָה
נִגָּלָה
תִּגָּלוּ
יִגָּלוּ
תִּגָּלִינָה

IMPE.

IMPERATIVE MOOD.

PUHAL.	PIHEL.	NIPHAL.	KAL.
Caret.	גלה	הגלה	גלה
	גלי	הגלי	גלי
	גלו	הגלו	גלו
	גלינה	הגלינה	גלינה

INFINITIVE MOOD.

גלה גלות הגלה גלי גלו

PARTICIPLE BENONI.

Caret.	מגלה	Caret.	גולה
	מגלים		גולים
	מגלה		גולה
	מגלות		גולות

PARTICIPLE PAHUL.

מגלה	Caret.	נגלה	גלו
מגלים		נגלים	גלויים
מגלה		נגלה	גלויה
מגלות		נגלות	גלויות

INDICATIVE MOOD.

Preter Tense.

HITHPAHEL.

HOPHAL.

HIPHAL.

הִתְנַלָּה
הִתְנַלְתָּה
הִתְנַלְּתִי
הִתְנַלְתְּ
הִתְנַלְתִּי
הִתְנַלְּוּ
הִתְנַלְתֶּם
הִתְנַלְתֶּן
הִתְנַלְּוּ

הִנָּלָה
הִנָּלְתָה
הִנָּלְתִּי
הִנָּלְתְּ
הִנָּלְתִּי
הִנָּלוּ
הִנָּלְתֶם
הִנָּלְתֶן
הִנָּלוּ

הִנָּלָה
הִנָּלְתָה
הִנָּלְתִּי
הִנָּלְתְּ
הִנָּלְתִּי
הִנָּלוּ
הִנָּלְתֶם
הִנָּלְתֶן
הִנָּלוּ

Future.

אֶתְנַלָּה
תִּתְנַלָּה
תִּתְנַלְּוּ
יִתְנַלָּה
תִּתְנַלָּה
נִתְנַלָּה
תִּתְנַלְּוּ
יִתְנַלְּוּ
תִּתְנַלְּוּ

אִנָּלָה
תִּנָּלָה
תִּנָּלְי
יִנָּלָה
תִּנָּלָה
נִנָּלָה
תִּנָּלְוּ
יִנָּלְוּ
תִּנָּלְיָה

אִנָּלָה
תִּנָּלָה
תִּנָּלְי
יִנָּלָה
תִּנָּלָה
נִנָּלָה
תִּנָּלְוּ
יִנָּלְוּ
תִּנָּלְיָה

IMPE-

IMPERATIVE MOOD.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִתְנַלֵּה
הִתְנַלֵּי
הִתְנַלּוּ
הִתְנַלִּינָה

Caret.

הִנָּלֵה
הִנָּלֵי
הִנָּלוּ
הִנָּלִינָה

INFINITIVE MOOD.

הִתְנַלֵּה

הִנָּלֵה

הִנָּלֵה

PARTICIPLE BENONI.

מִתְנַלֵּה
מִתְנַלֵּים
מִתְנַלֵּה
מִתְנַלִּוֹת

Caret.

מִנָּלֵה
מִנָּלִים
מִנָּלֵה
מִנָּלוֹת

PARTICIPLE PAHUL.

Caret.

מִנָּלֵה
מִנָּלִים
מִנָּלֵה
מִנָּלוֹת

Caret.

NOTE

NOTE 1. Some neither lose nor change ה, but are formed like לִמַּד.

2. Some double the two first radicals in the grave conjugations; as, שִׁעֲשַׁע, from שָׁעָה, he delighted.

3. שָׁחָה, he bowed, and שָׁלָה, he was quiet, in some tenses change ה into ו; as, הִשְׁתַּחֲוּוּ, they bowed themselves; שָׁלוּהִי, I was quiet.

4. The verbs הָיָה, he was, and חָיָה, he lived, with ך convers. and sometimes without it, form the future of Kal thus:

אָהִי תִהְיֶה יִהְיֶה תִהְיֶה נִהְיֶה יִהְיֶה תִהְיֶה:

5. Verbs ending in ה generally lose it by apocope, when they are joined, in the imperative of Pihel, Hiphil, or Hithpahel, with אַל, a particle of negation, or in any future with ך *conversivum futuri*.

Hence sometimes the preceding vowel is excluded; as, וַיַּעַשׂ, and he made, for וַיַּעֲשֶׂה: sometimes it is transposed to the first radical; as, וַיִּבֶן, and he built, for וַיִּבְנֶה: and sometimes the performants have *Tferi*; as, וַיִּבְךְּ, and he wept, for וַיִּבְכֶּה.

Some

Some in Hiphil have two *Segols*; as, וַיַּפֵּר, and he made fruitful, for וַיַּפְּרָה: if the *first* radical is a guttural, two *Pathas*; as, וַיַּעַל, and he caused to ascend, for וַיַּעֲלֶה: or if the *second* is a guttural, a *Segol* and *Patha*; as, אַל תִּמָּח, suffer not to be destroyed, for תִּמָּחָה.

VII. Verbs, whose Second and Third Radicals are the same Letter.

The paradigm of the verb סָבַב, he surrounded, exhibits the formation of these verbs.

INDICATIVE MOOD.

Preter Tense.

PUHAL.	PIHEL.	NIPHAL.	KAL.
סָבַב	סָבַב	נָסַב	סָב
סָבְבָה	סָבְבָה	נָסַבָּה	סָבָה
סָבְבֹתָ	סָבְבֹתָ	נָסַבְתָּ	סָבֹתָ
סָבְבֹתִי	סָבְבֹתִי	נָסַבְתִּי	סָבֹתִי
סָבְבוּ	סָבְבוּ	נָסַבוּ	סָבוּ
סָבְבֹתֶם	סָבְבֹתֶם	נָסַבְתֶּם	סָבֹתֶם
סָבְבֹתֵינוּ	סָבְבֹתֵינוּ	נָסַבְתֵּנוּ	סָבֹתֵנוּ
סָבְבוּ	סָבְבוּ	נָסַבוּ	סָבוּ

Future.

Future.

Puhal.	Pihel.	Niphal.	Kal.
אֶסוּבָּב	אֶסִּיבָּב	אֶסֵּב	אֶסוּב
תֶּסוּבָּב	תֶּסִּיבָּב	תֶּסֵּב	תֶּסוּב
תֶּסוּבָּבִי	תֶּסִּיבָּבִי	תֶּסֵּבִי	תֶּסוּבִי
יִסוּבָּב	יִסִּיבָּב	יִסֵּב	יִסוּב
תֶּסוּבָּב	תֶּסִּיבָּב	תֶּסֵּב	תֶּסוּב
נִסוּבָּב	נִסִּיבָּב	נִסֵּב	נִסוּב
תֶּסוּבָּבוּ	תֶּסִּיבָּבוּ	תֶּסֵּבוּ	תֶּסוּבוּ
יִסוּבָּבוּ	יִסִּיבָּבוּ	יִסֵּבוּ	יִסוּבוּ
תֶּסוּבָּבְנָה	תֶּסִּיבָּבְנָה	תֶּסֵּבְנָה	תֶּסוּבְנָה

IMPERATIVE MOOD.

Caret.	סוּבָּב	הֶסֵּב	סוּב
	סוּבָּבִי	הֶסֵּבִי	סִיבִי
	סוּבָּבוּ	הֶסֵּבוּ	סוּבוּ
	סוּבָּבְנָה	הֶסֵּבְנָה	סִיבְנָה

INFINITIVE MOOD.

סוּבָּב	סוּבָּב	הֶסֵּב	סוּב
---------	---------	--------	------

PAR-

PARTICIPLE BENONI.

PUHAL.

PIHEL.

NIPHAL.

KAL.

Caret.

מְסוּבָּב
מְסוּבָּבִים
מְסוּבָּבָה
מְסוּבָּבֶת
מְסוּבָּבוֹת

Caret.

סוּבָּב
סוּבָּבִים
סוּבָּבָה
סוּבָּבֶת
סוּבָּבוֹת

PARTICIPLE PAHUL.

מְסוּבָּב
מְסוּבָּבִים
מְסוּבָּבָה
מְסוּבָּבוֹת

Caret.

נְסָב
נְסָבִים
נְסָבָה
נְסָבוֹת

סְבוּב

סְבוּבִים

סְבוּבָה

סְבוּבוֹת

INDICATIVE MOOD.

Preter Tenfe.

HITHPAHEL.

HOPHAL.

HIPHIL.

הִסְתוּבָּב
הִסְתוּבָּבָה
הִסְתוּבָּבֶת
הִסְתוּבָּבוֹת

הוּסָב
הוּסָבָה
הוּסָבוֹת
הוּסָבוֹת

הִסָּב
הִסָּבָה
הִסָּבוֹת
הִסָּבוֹת

הִסְתוּבָּבֶתִּי

HITHPAHEL.

HOPHAL.

HIPHIL.

הִסְתַּבֵּחְתִּי
הִסְתַּבֵּחְבוּ
הִסְתַּבֵּחְתֶּם
הִסְתַּבֵּחְתֶּן
הִסְתַּבֵּחְנוּ

הוֹסְבוֹתִי
הוֹסְבוּ
הוֹסְבוֹתֶם
הוֹסְבוֹתֶן
הוֹסְבוֹנוּ

הִסְבוֹתִי
הִסְבוּ
הִסְבוֹתֶם
הִסְבוֹתֶן
הִסְבוֹנוּ

Future.

אֶסְתַּבֵּחַ
תִּסְתַּבֵּחַ
יִסְתַּבֵּחַ
נִסְתַּבֵּחַ
אֶסְתַּבֵּחַ
תִּסְתַּבֵּחַ
יִסְתַּבֵּחַ
נִסְתַּבֵּחַ
אֶסְתַּבֵּחַ
תִּסְתַּבֵּחַ
יִסְתַּבֵּחַ
נִסְתַּבֵּחַ

אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ
אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ
אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ

אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ
אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ
אִסְבֹּ
תִּסְבֹּ
יִסְבֹּ
נִסְבֹּ

IMPERATIVE MOOD.

הִסְתַּבֵּחַ
הִסְתַּבֵּחְבִּי
הִסְתַּבֵּחְבוּ
הִסְתַּבֵּחְנִי

Caret.

הִסְבֹּ
הִסְבֹּ
הִסְבֹּ
הִסְבֹּ

INFI-

INFINITIVE MOOD.

הִסְתוּבָּב

הוֹסֵב

הִסֵּב

PARTICIPLE BENONI.

מִסְתוּבָּב
מִסְתוּבָּבִים
מִסְתוּבָּבָה
מִסְתוּבָּבֶת
מִסְתוּבָּבוֹת

Caret,

מִסֵּב
מִסֵּבִים
מִסֵּבָה
מִסֵּבוֹת

PARTICIPLE PAHUL.

Caret,

מוֹסֵב
מוֹסֵבִים
מוֹסֵבָה
מוֹסֵבוֹת

Caret,

Some of these verbs, in the grave conjugations, double the two first radicals; as, גָּלַל, from גָּלַל, he rolled.

VIII. Verbs, whose Third Radical is נ or ת.

These lose the last radical in a Dages, before the affirmants נ or ת; as, נָתַתִּי, I gave, for נִתְּנִי; כָּרַתִּי, I cut, for כִּרְתִּי. As they are regular in other respects, no paradigm is required.

IX. Those verbs, which have two defects or irregularities, are formed according to two paradigms: thus נָטַח, he stretched, is formed like נָגַשׁ, No. III. and נָלַח, No. VI.

S Y N T A X.

THE Hebrew syntax is in general the same as the English. Thus, the verb agrees with it's nominative case in number and person. Gen. i. 2, 3. Every adjective with it's substantive, in gender, number, and case. Gen. i. 21. Every relative with it's antecedent, in person, gender, and number, &c.

But there are several irregularities, or exceptions to the general rules.

1. Sometimes a noun feminine has a verb masculine, which is thought to express dignity or excellency. Gen. i. 14. And a masculine noun has a verb feminine, to express the contrary. Ezek. xxxiii. 26. עֲשִׂיתֶן תּוֹעֵבָה, you (fem. though spoken of men) have done abomination.

2. A nominative plural to a verb singular, (Joel i. 20. Gen. i. 1.) or a nominative singular to a verb plural, (Prov. xxviii. 1.) or an adjective singular to a substantive plural, have a distributive signification,

3. Adjectives masculine are joined with substantives feminine, and *vice versa*. Gen. i. 16. Deut. i. 28. Also an adjective, having two substantives of different genders, is mostly masculine. The same may be said of a verb and two nouns, Gen. ii. 1. Job. i. 13.

4. When two substantives are in regimen, the adjective or the verb, which in sense belongs to one, sometimes agrees with the other in number and gender. Gen. iv. 10,

5. Nouns signifying dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives, Gen. xlii.

30; or joined to a singular adjective, Isa. xix. 4.
A cruel *lords*.

6. Numerals from one to ten of the singular number frequently take plural substantives; and other numerals, even when plural, take singular nouns; as, עֶשְׂרִים שָׁנָה, twenty *year*.

7. Adjectives (numerals alone sometimes excepted) are placed after their substantives: if otherwise, the verb *to be* is understood between them.

8. The cardinals from three to ten, which have a masculine termination, are used to feminine nouns; and the contrary; as, שְׁלֹשׁ שָׁנָה, three years; שְׁלֹשָׁה יָמִים, three days.

9. Sometimes the pronouns are redundant; both the separable pronoun and the affix are used for the same person; and sometimes the relative and personal pronoun. Psal. xvi. 3.

10. The infinitives of verbs are used as substantives, and have מ, ל, כ, ב, prefixed.

11. An infinitive added to a verb, may denote succession. Gen. xxii. 17.

12. The

12. The conjunctive ׀ prefixed to a verb, will sometimes supply the want of the signs of person, mood, and tense; and unite it in signification to a preceding verb. Gen. i. 28. Exod. xii. 23.

Farther Rules to assist Translation.

IN the Hebrew language, the signs, *doth, did, have, had, shall, will, may, can, might, would, should, could, ought, must, let,* are included in one notation of a verb; and, in many places of our translation of the bible, are to be taken one for another, according to the context and analogy of faith.

Verbs in Hiphil are to be understood either in a *declarative, causative, or permissive* sense, as the subject matter and analogy of faith require.

Verbs in Pihel (which, some suppose, is no other than Hiphil contracted, or Kal for Hiphil) are often used for Hiphil; and sometimes also *frequentatively*.

Verbs in Hithpahel imply *reciprocation* or *self-agency*, and oftentimes *perseverance* in action; which,
in

in the Greek and English scriptures, are often expressed by verbs *passive*.

Simple or primitive verbs are sometimes used for derivatives.

The imperative mood, which has the appearance of a *command, exhortation, or prayer*, is frequently to be understood as *foretelling, permitting, or supposing* a thing; and is used for the future tense.

The present tense often implies *continuation of action*. The perfect is often used for the imperfect, or paulo-post-future. Hence a thing is said to be done, which is only now in doing, or soon after to be done.

The third person singular of *active* verbs is often used *impersonally*.

Sometimes a thing is positively declared to be done, when the matter ought to have been proposed *interrogatively*.

These particles and phrases, *and, but, if, so, also, therefore, then, when, nor, neither, now, even, or, with, together with, but yet, because, that, to the end that, as, although*, all being signified by the Hebrew

Brew ו, (and most of them by the Greek καὶ kai) are sometimes put the one for the other.

Some interpolations (printed in *Italic* characters) in our English bibles are useless, some absurd, and some contrary to the analogy of faith: while some ellipses are badly supplied; others, which ought to be, are not supplied at all.

Many promises and threatenings in scripture are absolute in form, which nevertheless are conditional, as to matter and meaning. The condition is implied, though not expressed.

VOWEL-POINTS.

1. **T**HE root of a verb generally consists of three consonants, with [ֿ] Kamets under the first, and [-] Patha under the second. It sometimes ends in [ֿ] Tferi, rarely in Holem.

2. The initial formatives in Niphal and Hithpahal have [ֿ] Little Hirik, (only Aleph, נ Segol); in Pihel and Puhal, [:] Sheva, (only Aleph, נ Hateph-patha); in the perfect of Hiphil, Little Hirik; elsewhere, Patha; in Hophal, Kamets-katuph

katuph throughout. But the emphatical infinitive retains Kamets.

3. Tferi is conjugated like other verbs; Holem with Kamets-katuph in the first and second persons of the perfect.

4. Futures frequently turn Holem or Tferi into Patha; chiefly before the finals ה, ע, or ר. Sometimes they assume a paragogical ה, with Kamets or Segol.

When a word increases at the end, the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter.

1. Kamets penultimate, in every increase or regimen, (i. e. construction) is changed into Sheva; as, דָּבַרְוּ, דָּבַרְוּ. Kamets antepenultimate, in verbs, is changed in the same manner; as, פָּקַדְתִּי, פָּקַדְתָּ.

Kamets ultimate, in regimen, and before the grave affixes, is changed into Patha; as, דָּבַר יְהוָה; תּוֹרַתְכֶם, from תּוֹרָה.

2. Patha penultimate, if followed by another Patha, is in every increase changed into Sheva; as, שַׁעַר, a gate, שַׁעַרִים.

Patha

Patha ultimate, in declining a noun, is changed into Kamets; as, שְׁעָרִים; and, on account of the affixes, into Sheva; as, דְּבַשׁ, honey, דְּבָשִׁי.

Final Patha, in verbs which have ה paragogic, is changed into Sheva; as, הִלְמְדָה, from הִלְמַד; and those that have an affix, into Kamets; as, לִמְדֵנִי, from לִמַּד.

3. Tferi penultimate, in every increase and regimen, is contracted into Sheva; as, מִסְבִּים, from מִסֵּב, a circuit.

Tferi ultimate, in every increase, is changed into Sheva; as, לוֹמְדִים, from לוֹמַד, learning; but in regimen, into Patha; though it is not changed in monosyllables, nor after a Kamets or Sheva.

4. Holem penultimate, followed by Patha or Segol, is changed for Sheva (but commonly for Kamets-katuph, as being of a similar sound); as, אֶזְנִי, thy ear, from אֶזֶן, an ear.

Holem ultimate is always in verbs changed into Sheva, and in nouns before the grave affixes, unless a Sheva follows, when it becomes Kamets-katuph.

5. Segol penultimate, in every increase, passes into Sheva; as, פֶּלֶג, a river, פֶּלְגִים.

Segol ultimate, in forming the dual or plural number, is changed into Kamets; as, פֶּלְגִים; on account of an affix or a local ה, into Sheva; as, אֶרֶץ and אֶרְצָה, from אֶרֶץ, the earth.

6. A consonant and long vowel, or a short vowel between two consonants, the latter of which has a Dages or Sheva, make a complete syllable.

1. When two Shevas come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into Patha, Segol, or Hirik.

2. In those cases, wherein other letters would have a simple Sheva, the gutturals take a compound one.

3. A compound Sheva generally causes the preceding letter to possess that vowel, with which it is compounded. For instance: Hateph-patha gives the preceding a Patha, Hateph-segol a Segol, and Hateph-kamets a Kamets.

4. Sometimes a compound Sheva in this case loses the vowel, and becomes a simple Sheva. So

הֵהָ,

הָגָה, he meditated, in 3d perf. sing. m. fut. Kal regularly becomes יִהְיֶה: but by rule 2d, יִהְיֶה; by rule 3d, יִהְיֶה; and by this 4th rule, יִהְיֶה.

5. If a simple Sheva follows a compound, the compound either drops the Sheva, or the vowel with which it is compounded; as, מַעֲשֶׂךְ, thy work, from מַעֲשֶׂה; and נֶחֱפָכוּ for נֶחֱפְּכוּ, from נֶחֱפֵךְ, he was turned,

6. The gutturals will not allow Hateph-patha before them, but change it into Patha.

7. As the gutturals and ר Resh will not admit of Dages, they sometimes, though not always, compensate the want of it, by changing the preceding vowel into a long one, Patha into Kamets, Little Hirik or Segol into Tseri, and Kibbuts or Kametskatuph into Shurek or Holem; as, מִהְמוֹן, from a multitude, for מִהְמוֹן.

Verbs irregular in their vowels are termed guttural verbs, and are either *Pe guttural*, *Gnain guttural*, or *Lamed guttural*; i. e. guttural in the first, second, or third radical letter, from the old technical word פֶּעַל.

1. Pe guttural takes a compound vowel for Sheva; Hateph-patha in the futures of Kal and Hiphil, and the participle of Hiphil; Hateph-segol in the perfect of Niphal and Hiphil, and the participle of Niphal, as also in the futures of Kal under נ, whether fervile or radical; sometimes under the other gutturals; throughout Hophal, Hateph-kamets.

The formative takes the analogous short vowel. Sometimes the short vowel remains under the formative, and is omitted under the guttural.

The vowels of Pe Aleph are mixed and transposed in the future of Kal, נ being sometimes excluded.

2. Gnain guttural changes Sheva into Hateph-patha.

3. Lamed guttural takes Patha for Sheva, in the second person feminine of the perfect.

Lamed Aleph and *Lamed He*, termed quiescent verbs, sometimes exchange vowels, and differ a little from other guttural verbs.

1. Lamed

1. Lamed Aleph in Kal requires before it Patha for Kamets or Holem, and in the 3d perf. sing. of the passive perfects, and in all the naked futures of Puhal and Hophal. Elsewhere it usually takes Tferi, only Segol before לֵךְ , excluding the mute Sheva with the Dages before the syllabic formatives. Tferi remains also in the 3d perf. of the perfect of Kal, even with the syllabic formatives.

2. Lamed He terminates all the perfects in Kamets, the imperatives in Tferi, the four infinitives in Holem, the rest in Tferi, all its constructs in לֵךְ , and the futures and participles in Segol.

Pahul and the syllabic terminations exclude Dages, and change לֵךְ into Yod; which, in the perfect of Kal, has a regular Hirik before it; elsewhere more frequently a Tferi; but Segol before לֵךְ .

The syllabic terminations cut off לֵךְ ; but the feminine of the perfects change it into לֵךְ : sometimes into Yod, with Kamets preceding; which is done also in the future before a pause.

The participle Benoni feminine sometimes ends in לֵךְ ; as, פֹּרֶיֶת .

In the futures an apocope is common, frequently changing the vowels, and drawing back the accent.

The accents cause some alteration; as, לֵךְ, בֵּךְ, &c. become לֶךְ, בֶּךְ, &c. on account of the pauses, Silluk, Athnach, &c.

The pauses change a short vowel into a long one, as Patha, in the last syllable of a word, into Kamets, (yea, in the last but one before the syllabic terminations;) Sheva, in the last but one, into the long vowel whence it came, &c. or one long vowel for another of a fuller sound; as, אֶתְפִּילָה, for אֶתְפִּילֵה. Psal. v. 3.

Sometimes the other accents do the same.

He with a Mappik drops it, and is formed regularly; as, נִבְהֵה, נִבְהֵהָ.

Maccaph commonly changes a long vowel of the former word into its correspondent short one, Kamets into Patha, Tseri into Hirik, Holem or Shurek into Kibbutz or Kamets-katuph.

To improve the sound, a long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

For

For defective verbs, or those irregular in their consonants, see the examples at large.

Of the PREFIXES, מִשָּׁה וְכֵלָב.

1. ב, in, into, &c. is prefixed by Sheva; as, בְּמוֹשָׁב, in a seat.

2. The emphatic and relative ה, the, is prefixed by Patha and Dages; as, הַמֶּלֶךְ, the king; הַלֹּמֵד, he that learns.

Before א, ה, ח, ע, and ר, ה is prefixed by Kamets; as, הָאִישׁ, that man; הָרָשָׁעִים, the wicked: unless Kamets follows it, and then it is prefixed by Segol; as, הֶחָכִים, the wise man.

The interrogative ה is prefixed by Hateph-patha; as, הֵיךְ, is it? If the first letter of the word is a guttural with Kamets, ה takes Segol; as, הָאָפֶס, has he failed? If the guttural has any other vowel than Kamets, or if the first vowel is Sheva, the ה takes Patha; as, הֶהֱם, they? If any of the letters כֵּלָב are inserted after it, the interrogative ה is prefixed, like the emphatic, by Patha and Dages; as, בֶּן, a son; לְבֶן, to a son; הֶלְבֶן, to a son?

3. ו is regularly prefixed by Sheva; as, וַדָּרַךְ, and a way: if a labial (בּוֹמֶה) or Sheva follows, by וּ; as, וּמוֹשֵׁב, and a seat: if a pause, by Kamets; as, וַדָּרַךְ; especially when it joins two words of nearly the same signification; as, עָנִי וָרֵשׁ, afflicted and poor.

4. כ is prefixed by Sheva; as, כִּלְבִּי, according to my heart.

5. ל is also prefixed by Sheva: but if the word is a monosyllable, or if the two next syllables are of equal quantity, by Kamets; as, לָעָם, to a people; לָבִטָּה, in hope.

The letters כִּלְבִּי exclude the ה emphatic, and take it's points; as, מוֹץ, chaff; כִּמּוֹץ, for כְּהַמוֹץ, like chaff; כִּאִישׁ, for כְּהָאִישׁ, like that man.

The letters וַכִּלְבִּי, before אֱלֹהִים, GOD, have Tseri; before יְהוָה, JEHOVAH, and אֲדֹנָי, LORD, they have Patha; and the first letters of these words lose their proper vowels; as, וַאלֹהִים, וַיְהוָה, וַאֲדֹנָי. &c.

6. מ is prefixed by Hirik and Dages; as, בֵּית, a house; מִבֵּית, from a house: before א, ה, ח, ע, or ר, by Tseri; as, אֲדֹנָי, the LORD; מֵאֲדֹנָי, from the LORD.

7. ש,

7. ך, who, which, is prefixed by Segol and Dages; sometimes, though not often, by Patha or Sheva.



A

COLLECTION

O F

HEBREW Words used in ENGLISH.

I. Sometimes the Order of the Letters remains the same.

אָויל	} evil	דֹּשׁ	to dash
עויל		הַבִּישׁ	to abash
בַּאֵשׁ	bash	הוּא	he
בַּבֵּל	to babble	הוּי	oh
בְּרוֹת	broth	הָרַם	to harass
נָאָה	gay	חָבֵל	a cable
דּוּם	dumb	חֲטָה	wheat

M

חֲרִית

חֲרַת	} to write	הִילִיל	to howl
חֲרַט		חִזָּה	to gaze
יֵשׁ	is	חָנַק	to hang
מוֹר	myrrh	יָלַד	a child
מִשׁוֹרָה	measure	סָתַם	to stop
נֶרְדִּי	nard, spikenard	עָבַר	over
סָחַף	to sweep	פָּלַם	to ballance
סֶעַר	a shower	שִׁבְעַ	seven
סִפֵּר	to cypher	שִׁכַּל	skill
עָנָה	to annoy	שָׁעָה	to see
פֵּאֵר	fair	שָׁקָל	scales
פֵּגַ	a fig	שָׂק	a sack
פֶּרֶט	a part	אָרֶץ	earth
פֶּרֶךְ	fierce	בָּר	pure
צֵד	a side	יַיִן	wine
צִפּוֹר	a sparrow	פָּרַק	to break
קָנָה	a cane	מָזַג	to mix
קָרָא	to cry	שָׁלַט	a shield
קוֹרָא	a crow, raven	דָּקַר	a dagger
רִכּוּשׁ	riches	גִּדִּי	a kid
רָעַשׁ	to rush	פֶּת	a bit
שָׂאֵר	four	הִלָּךְ	} to walk
שִׁבַּר	to shiver	יָלַד	
שׂוֹרֵת	to set	אֲבִנִּיט	a belt
שָׁטַף	to steep	גִּנָּב	a knave
גָּמַל	a camel	עָצֵל	idle
קוֹל	a call	מָחָר	morrow
אָהַל	a hall	עֲלוּקָה	a leech

קֶבֶר	a grave	נִפְּה	to assay
נִתְּר	nitre	נֶחֱל	a coal
שִׁבְט	a staff, sceptre	חֲלוּל	hollow
חֲרָה	wroth	כָּל	all
שָׁקַע	to sink		

II. Sometimes the Letters are transposed,

1. The last is put first.

אֵת	the	עֶרֶב	to bargain
זֶאת	this	נִס	a sign, ensign

2. Or the second is put last.

מָכַר	a market	דָּשֵׁן	cinders
עֶדֶר	an herd		

III. Sometimes one is omitted,

חֹמֶר	mire	נָפַל	to fall
כָּתַת	to cut	עוֹרֵב	a raven
לֶחֶד	} to lick	פָּצַל	to peel
לֶקַק		פָּסַח	to pass

רָגַז to rage
רָגַל to rail
שֵׁעַר hair

שָׁקֵט quiet
חָלַל an hole
חָגַר to gird

IV. Sometimes a new Letter is added.

1. Put either before:

עָנַשׁ to punish פֶּרֶא an heifer

2. Or within:

אָנַשׁ	anguish	זָרַם	a storm
בּוֹשׁ	to blush	שׁוֹר	to stare
רוֹשׁ	to thresh	זָשַׁל	to steal
זָרַח	to strow		

3. Or after.

גוֹרָן	a garner	חוֹשׁ	to haste
חוֹף	an haven	פּוֹל	pulse
כָּרַע	to crouch	רָנָה	to ring

TRANSLATIONS, &c.

The Hebrew Text of the First Chapter of Genesis
divided into six Portions, translated into Eng-
lish, and analysed.

I.

יום אחד *yom echad*, Day the First.

God made the Light, and divided it from the
Darkness.

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ:

2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

3 וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר:

4 וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאֹר וּבֵין הַחָשֶׁךְ:

5 וַיִּקְרָא אֱלֹהִים לָאֹר יוֹם וְלַחָשֶׁךְ קָרָא לַיְלָה וַיְהי
עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:

בְּרֵאשִׁית 1.

1. **בְּרֵאשִׁית** *bereshith*, in the beginning, initially. **בְּ** *be*, in; **רֵאשִׁית** *reshith*, the beginning, sing. f. **רִשְׁוֹת** *rishoth*, beginnings, pl. f. **רֹאשׁ** *rosh*, m. sing. a chief, head, top, captain; also poison, gall. **רָאשִׁים** *rashim*, heads, m. pl.

בָּרָא אֱלֹהִים *bara Elohim*, God created.* **אֱלֹהִים** *Elohim*, God, the triune God, m. pl. In the contracted form, it is **אֱלֹהֵי** *Elohey*. It is one of the most frequent names attributed to God in the scripture, and for the most part, as here, in the plural number, although there be joined with it a verb or noun singular, as in this verse; **בָּרָא** *bara*, he created: it is the root itself, 3 perf. sing. Kal. Some think, it obviously points out the great mystery of the Trinity, or the most glorious three persons or subsistences in one most simple essence. Sometimes it is used in the singular; thus, **אֱלֹהִי** or **אֱלֹהֵי**, *Eloah*, God, the Judge. Psal. lxxxii. 1. From the root **אָלַה** *alah*, he swore, bound by oath.

אֶת הַשָּׁמַיִם *et hashshamayim*, the heavens. **אֶת** *et*, the; or a particle denoting the following state, or an accusative case. **הַ** *ha*, the; **שָׁמַיִם** *shamayim*, heavens, m. dual; from **מַיִם** *mayim*, waters, and **שָׁמַם** *shamam*, he wondered.

וְאֶת הָאָרֶץ *veet haarets*, and the earth. **וְ** *veet*, and; **הַ** *ha*, the; **אָרֶץ** *arets*, earth; from **רָץ** *ruts*, he ran.

2. **וְהָאָרֶץ**

* Psal. xxxiii. 6. John i. 1.

2. וְהָאָרֶץ *vehaarets*, and the earth. וְ *ve*, and;
הָ *ha*, the; אֶרֶץ *arets*, earth.

הָיְתָה *haytah*, was, 3 perf. sing. pret. Kal.
ר. הָיָה *hayah*, he was.

תוֹהוּ *tohu*, void, empty, inanity.

וּבְהוּ *vabohu*, and confusion, without form, de-
solation. וְ *va*, and.

וְחֹשֶׁךְ *vechoshech*, and darkness. וְ *ve*, and.

עַל *al*,* upon, above; from ר. אָלָה *alah*, he af-
cended.

פְּנֵי

* Left the Hebrew in English letters should appear harsh and difficult to the learner, I have, in the following lessons, omitted the pronunciation of *y*, except when it occurs at the end of a word. The true sound of *y* is somewhat difficult to us; but may be learned, in some degree, from the word הָיָה *Hai*. Gen. xii. 8. xiii. 3. The Septuagint, taking this word for a proper name, have rendered it Ἄγγαῖ *Angai* which shews, it was founded by them nearly the same as *ngh*, in such words as *length*; striking out the T, and softening the N, so as scarce to be heard. Sometimes it is passed over in silence, or expressed by different vowels. Thus, Numb. xxii. 41. בָּעַל, not *Bangnal*, nor *Bagnhal*, but *Baal*; Gr. Βαὰλ. And Numb. xxv. iii. בָּעַל פְּעוֹר, not *Bangnal-pengnor*, but *Baal-peor*; Gr. Βεελφεγώρ: where the *y* in the former part of the word is expressed by *Epsilon*, and in the latter by *Gamma*, or G hard. So הוֹשֵׁעַ, not *Hosheang*, but *Hoshea*; Gr. Ὡσηέ. And עָמוֹס, not *Gnamos*, but *Amos*; Gr.

פָּנִי *peney*, faces, pl. m. contracted for פָּנִים *panim*; from ר. פָּנָה *panah*, he looked, beheld, declined, turned.

תְּהוֹם *tehom*, of the deep, abyss.

וְרוּחַ *veruach*, and the Spirit. וְ *ve*, and; רוּחַ *ruach*, a spirit, wind, breath. רוּחוֹת *ruchot*, winds, pl. f.

אֱלֹהִים *Elohim*, of God.

מְרַחֶפֶת *merachephet*, (moving or) moved, brooded, caused a fluttering or tremulous motion: it is Benoni, Pihel, sing. f. רָחַף *rachaph*, he shook. In Pihel, רִחֵף *richeph*, he moved gently; i. e. to cherish, to produce warmth, as birds flutter with their feathers and wings.

עַל *al*, upon.

פָּנִי *peney*, the faces, surfaces.

הַמַּיִם *hammayim*, of the waters. הַ *ha*, the; מַיִם *mayim*, waters, m. dual; pointing at the waters in the clouds, and the lower waters in the seas. In the contracted form, it is מֵי *mey*, or מֵימֵי *meymey*, waters.

3. אֱלֹהִים

Gr. Ἀμώς. So עֲלִי, Ἠλί, *Eli*: עֵשָׂו, Ἠσαῦ, *Esau*. Which examples shew, that ע was not used as the vowel O, as some have asserted. And although the rule, in the note of page 1, is attended to throughout the preceding pages, I would recommend it's being always accounted a mute, or at most a rough breathing. Thus, עַל *al*, not *gnal*; עֶרֶב *ereb*, not *gnereb*, &c.

3. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said. וַ *va*, and; יֹאמֶר *yomer*, he shall say, (but ו is converfive; i. e. turns the future into the preter, or the preter into the future tense) fut. Kal, 3 perf. sing. m. ר. אָמַר *amar*, he said.

יְהִי *yehi*, there shall be, or let there be.

אוֹר *or*, light, sing. m. אֲוִרִים *urim*, lights, pl. m.

וַיְהִי *vayhi*, and there was. וַ *va*, and; יְהִי *yehi*, there shall be, fut. Kal, contracted for יִהְיֶה *yih-yeh*, he (or it, m.) shall be, or let there be. ר. הָיָה *hayah*, he was.

אוֹר *or*, light; from אוֹר *or*, he shined, illuminated, enlightened, was clear and bright.

4. וַיִּרְאֵהוּ אֱלֹהִים *vayare Elohim*, and God saw. וַ *va*, and; יִרְאֵהוּ *yar or yare*, contracted for יִרְאֶה *yirah*, he shall see, fut. Kal, 3 perf. sing. וַ *va* is converfive. ר. רָאָה *raah*, he saw, did see.

אֶת הָאוֹר *et haor*, the light. See before.

כִּי *ki*, that, because that.

טוֹב *tob*, good, amiable, pleasant. ר. טוֹב *tub*, he was good.

וַיַּבְדֵּל אֱלֹהִים *vayabdel Elohim*, and God separated. וַ *va*, and; יַבְדֵּל *yabdel*, he shall separate, (but ו before is converfive) fut. Hiph. 3 perf. sing. ר. בָּדַל *badal*, he separated, divided, severed. In

N

Hiph.

Hiph. **יִבְדִּיל** *hibdil*. In the fut. Hiph. it is **יַבְדִּיל** *yabdil*, or **יַבְדֵּל** *yabdel*, he shall divide.

בֵּין הָאוֹר *beyn haor*, between the light. **בֵּין** *beyn*, between, betwixt, middle.

וּבֵין הַחֹשֶׁךְ *ubeyn hachoshech*, and between the darknefs. **ו** *u*, and.

5. **וַיִּקְרָא אֱלֹהִים** *vayikra Elohim*, and God called. **ו** *va*, and; **יִקְרָא** *yikra*, he shall call, 3 perf. sing. fut. Kal. **קָרָא** *kara*, he called.

לָאוֹר *laor*, the light. **לַ** *la*, a note of the accusative case.

יוֹם *yom*, day. **יוֹמָם** *yomam*, daily, or by day. Pfal. i. 2.

וְלַחֹשֶׁךְ *velachoshech*, and the darknefs.

קָרָא *kara*, he called. It is the root.

לַיְלָה *laylah*, night; (or **לֵיל** *lel*, or **לַיִל** *layil*.)

וַיְהִי עֶרֶב *vayhi ereb*, and the evening was.

וַיְהִי בֹקֶר *vayhi boker*, and the morning was.

אֶחָד יוֹם *yom echad*, day the first. **אֶחָד** *achad*, he united himself, he did unite. Thus the space of time, which flows from sun-rising to sun-setting, or (at the equinox) a semi-diurnal revolution, composed one day; and from sun-setting to sun-rising, the succession of night.

II.

יום שני *yom sheni*, Day the Second.

The Air, or the lower Heavens, and the Clouds
which are the Waters above the Firmament.

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדֵּיל
בֵּין מַיִם לַמַּיִם :

7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר
מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
וַיְהִי־כֵן :

8 וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
יוֹם שֵׁנִי :

6. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said.
יְהִי רָקִיעַ *yehi rakiang*, there shall be (or let there
be) a firmament. רָקִיעַ *rakiang*, a firmament, ex-
pansion, unfolding, or any space stretched out.
וַיִּרְקַע *rakang*, he spread, extended, stretched out
as a curtain.

בְּתוֹךְ *betoch*, in the midst. בֵּין *be in*; תּוֹךְ *toch*,
the middle.

הַמַּיִם *hammayim*, of the waters. הַ *ha*, the.

מִבְדֵּיל

וַיְהִי מַבְדִּיל *vayhi mabdil*, and let there be a separation. מַבְדִּיל *mabdil*, a separation, division. 7. בָּדַל *badal*, he divided, severed, separated. בֵּין מַיִם *beyn mayim*, between the waters. לַמַּיִם *lamayim*, to the waters. לַ *la*, to, or for.

7. וַיַּעַשׂ אֱלֹהִים *vayaas Elohim*, and God made. וַ *va*, and; יַעַשׂ *yaas*, contracted for יַעֲשֶׂה *yaaseh*, he shall make, (but וַ before is converfive, and he made) fut. Kal, 3 pers. sing. from עָשָׂה *asah*, he made.

אֶת הָרָקִיעַ *et harakiang*, the firmament, expansion.

וַיַּבְדֵּל *vayabdel*, and he divided. See ver. 4.

בֵּין הַמַּיִם *beyn hammayim*, between the waters.

אֲשֶׁר *asher*, which.

מִתַּחַת *mittachat*, from below, beneath, under. מִ *mi*, from.

וּבֵין הַמַּיִם אֲשֶׁר *ubeyn hammayim asher*, and between the waters which. See them before.

מֵעַל הָרָקִיעַ *meal harakiang*, from above the expansion.

וַיְהִי כֵן *vayhi chen*, and it was so.

8. וַיִּקְרָא אֱלֹהִים *vayikra Elohim*, and God called. וַ *va*, and; יִקְרָא *yikra*, he shall call, (but וַ is converfive, and he called) 3 pers. sing. fut. Kal. 7. קָרָא *kara*, he called.

לָרָקִיעַ

לָרַקִּיעַ *larakiang*, the expansion. לָ *la*, to, or for, or a mark of the accusative.

שָׁמַיִם *shamayim*, heavens, celestial fluids; dual number.

וַיְהִי עֶרֶב *vayhi ereb*, and the evening was.

וַיְהִי בֹקֶר *vayhi boker*, and the morning was.

יוֹם שֵׁנִי *yom sheni*, day the second. שֵׁנִי *sheni*, two, second; contracted for שְׁנַיִם *shenim*, or שְׁנַיִם *shenayim*. Sometimes שְׁתַּיִם *shetayim*, or שְׁתַּיִם *sheteyim*, and contracted שְׁתֵּי *shettey*, two. And with affixes, m. שְׁתֵּיהֶם *shetteyhem*, and f. שְׁתֵּיהֶן *shetteyhen*, both they, or both of them, or both those men or things, m. and both those women or things, f. Hence שֵׁנִי *sheni*, and שְׁנִית *shenith*, the second, the other, again, the second time. שְׁנֵי *sheniyim*, the second, m. Also the noun שָׁנִי *shani*, scarlet, as if doubled, or double-dyed, or twice-dyed cloth. The *r.* is שָׁנָה *shanah*, he iterated, repeated, doubled, changed. See Mal. iii. 6. Hence שָׁנָה *shanah*, a year; so called from it's constant iteration, changing, and returning. שָׁנִים *shanim*, years, plur. m. and contracted שָׁנֵי *shaney*, years, changing times. שְׁנַתַּיִם *shenatayim*, dual numb. two years. Amos i. 1.

III.

יום שלישי *yom shelishi*, Day the Third.

GOD separated the Earth from the Sea, and made the Trees and Herbs to grow out of the Ground.

9 וַיֹּאמֶר אֱלֹהִים יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־
מָקוֹם אֶחָד וְהִתְרָאָה הַיַּבְשָׁה וַיְהִי־כֵן:

10 וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא
יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע
זֶרַע עֵץ פְּרִי עוֹשֶׂה פֶּרִי לְמִינוֹ אֲשֶׁר זֶרַע־בוֹ עַל־
הָאָרֶץ וַיְהִי־כֵן:

12 וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זֶרַע לְמִינֵהוּ
וְעֵץ עוֹשֶׂה־פְּרִי־אֲשֶׁר זֶרַע־בוֹ לְמִינֵהוּ וַיֵּרָא
אֱלֹהִים כִּי־טוֹב:

13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:

אֱלֹהִים 9.

9. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said. See ver. 6.

יִקְוּ הַמַּיִם *yikkavu hammayim*,* let the waters be gathered together, or the waters shall flow together. הַ *ha*, the; מַיִם *mayim*, waters; contracted, מֵי *mei*. יִקְוּ *yikkavu*, they shall be (or let them be) gathered together: it is fut. Niph. 3 perf. pl. קָוָה *kava*, he waited, hoped, flowed together. In Niph. נִקְוָה *nikvah*, to flow, or to be gathered together. In fut. Niph. יִקְוֶה *yikkaveh*, (ו, the mark of Niphal, being changed into Dages, instead of יִנְקֶוֶה *yinkaveh*). In plural יִקְוּ *yikkavu*, let them be gathered together.

מִתַּחַת הַשָּׁמַיִם *mittachat hashshamayim*, from under the heavens. מִ *mi*, from; תַּחַת *tachat*, under, beneath.

אֶל *el*, to, unto.

מִקוֹם *makom*, a place, situation. קָם *kum*, he arose, stood, raised, appointed, confirmed, established.

אֶחָד *echad*, one.

וַיֵּרָא *veteraeh*, and let appear. וְ *ve*, and; יֵרָא *teraeh*, it shall, or let it appear, be seen; 3 perf. fut. sing. f. Niph. רָא *raah*, he saw. In Niph. נִרָא *nirah*, he was seen, or he appeared. And in fut. Niph. יֵרָא *yeraeh*, he shall appear, (ו, the mark of Niphal being cast away, and the long

* Psal. xxxiii. 7.

long vowel [e], or [·] Tseri, put below Yod for it, instead of יִנְרָאֵה *yinraeh*) he shall be seen.

יַבֶּשֶׁה *hayabasha*, the dry. הַ *ha*, the; יַבֶּשֶׁה *yabashah*, dry, dryness, aridity, dry land. ר. יַבֵּשׁ *yabash*, he withered, was dry, dried.

וַיְהִי־כֵן *vayhi chen*, and it was so.

10. וַיִּקְרָא אֱלֹהִים *vayikra Elohim*, and God called. See before.

לַיַּבֶּשֶׁה אֶרֶץ *layabashah arets*, the dry land earth. לַ *la*, to, or for; also the mark of the following state.

וּלְמִקְוֵה *ulmikveh*, and the gathering together. וּ *u*, and; לְ *le*, the mark of the accusative case; מִקְוֵה *mikveh*, a flowing together, a confluence, expectation, hope. ר. קָוָה *kavah*, he waited, hoped.

הַמַּיִם *hammayim*, of the waters.

קָרָא *kara*, he called. It is the root itself.

יַמִּים *yammim*, seas, pl. m. יָם *yam*, sea, sing. m.

וַיֵּרָא אֱלֹהִים *vayare* (or *vayar*) *Elohim*, and God saw. וַ *va*, and; יֵרָא *yar*, he shall see, 3 perf. fut. Kal; but וַ is converfive. ר. רָאָה *raah*, he saw.

כִּי *chi*, that, because, for.

טוֹב *tob*, good, pleasant, amiable.

11. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said. See ver. 6.

תִּדְשֵׂא הָאָרֶץ *tadshe haarets*, let the earth bud (or bring forth). **תִּדְשֵׂא** *tadshe*, it shall (or let it) bring forth, or bud, or germinate, 3 perf. sing. f. fut. Hiph. **דָּשָׂא** *dashe*. In Hiph. **הִדְשִׂיא** *hidshi*, to bring forth herbs. **דְּשֵׂא** *deshe*, tender herb, tender grafs : same root as above.

עֵשֶׂב *eseb*, the herb, a green herb.

מִזְרִיעַ *mazriang*, feeding, bringing forth, producing. It is Benoni, Hiphil, sing. m. **זָרַע** *zarang*, he sowed, produced seed. In Hiph. **הִזְרִיעַ** *hizriang*, to bring forth seed. **זֶרַע** *zerang*, seed; **זָרְעוֹ** *zaro*, his seed.

עֵץ פְּרִי *ets peri*, the tree of fruit; i. e. the fruit-tree. **עֵץ** *ets*, a tree; **פְּרִי** *peri*, fruit. **פָּרָה** *parah*, he was fruitful, brought abundance of fruit.

עוֹשֶׂה פְּרִי *oseh peri*, making, yielding fruit: it is Benoni, Kal. **עָשָׂה** *asah*, he made.

לְמִינוֹ *lemino*, at, or according to it's kind. **לֵ** *le*, to, according to; **מִין** *min*, a kind, sort, likeness; **וְ** *o*, his, it's.

אֲשֶׁר זָרְעוֹ *asheh zaro*, which his seed; i. e. whose seed. **אֲשֶׁר** *asheh*, who, which, that. **זָרְעוֹ** *zaro*, it's seed.

בּוֹ *bo*, in it, in him, in itself.

עַל הָאָרֶץ *al haarets*, upon the earth.

וַיְהִי כֵן *vayhi chen*, and it was so.

12. וַתֵּצֵא הָאָרֶץ *vattotse haarets*, and the earth
 caused to come forth, brought forth; or, and let the
 earth bring forth. וַ *va*, and (conversive); תֵּצֵא
totse, 3 perf. sing. f. Hiph. ר. יָצָא *yatfa*, he went
 forth. In Hiph. הוֹצִיא *hotfi*: in fut. יוֹצִיא *yotfi*,
 or יוֹצֵא *yotse*.*

דֶּשֶׁא *deshe*, grafs.

עֵשֶׂב *efeb*, the herb.

מִזְרִיעַ זֶרַע *mazriang zerang*, yielding feed.

לְמִינֵהוּ *leminehu*, according to his or it's kind.

הוּ *hu*, it, him.

וְעֵץ *veets*, and the tree. וְ *ve*, and.

עוֹשֶׂה *ofeh*, making, yielding. ר. עָשָׂה *afah*, he
 made.

פֶּרִי *peri*, fruit.

לְמִינֵהוּ *leminehu*, after his or it's kind.

אֲשֶׁר זָרֹא בּוֹ *asher zaro bo*, whose feed is in
 itself.

וַיַּרְא אֱלֹהִים *vayar Elohim*, and God saw.

כִּי-טוֹב *chi tob*, that (it was) good.

13. וַיְהִי-עֶרֶב *vayhi ereb*, and the evening was.

וַיְהִי-בֹקֶר *vayhi boker*, and the morning was.

יוֹם *yom*, day.

שְׁלִישִׁי *shelishi*, the third. שָׁלֹשׁ *shalosh*, three;

שְׁלֹשִׁים *sheloshim*, thirty; שְׁלִישִׁי *shelishi*, or שְׁלִישִׁיָּהּ
shelishiyah,

* Verbs beginning with י Yod in Hiphil, change the י Yod
 into ו Vau, as here, *yatfa*, *hotfi*.

shelishiyah, or שלישית *shelishith*, the third, third part.

IV.

יום רביעי *yom rebii*, Day the Fourth.

The Sun, Moon, and Stars, which were appointed to give Light upon the Earth, and to make our Days, Months, and Years.

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם :

15 וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ
וַיְהִי-כֵן :

16 וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת
הַמָּאֹר הַגָּדוֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת הַמָּאֹר
הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים :

17 וַיְהִי אֵתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-
הָאָרֶץ :

18 וּלְמִשּׁוֹל

18 וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֵר וּבֵין
הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

19 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רִבְעִי:

14. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said.

יְהִי *yehi*, let there be, or there shall be. הָיָה *hayah*, he was.

מְאֹרוֹת *meorot*,* lights, pl. f. from מָאֹר *maor*, light.

בִּרְקִיעַ הַשָּׁמַיִם *birkiang hashshamayim*, in the expansion of the heavens. בִּי *bi*, in; רָקַע *rakang*, he stretched out.

לְהַבְדִּיל *lehabdil*, to separate; infin. Hiph. ר. בָּדַל *badal*, he divided, separated.

בֵּין הַיּוֹם *beyn hayom*, between the day.

וּבֵין הַלַּיְלָה *ubeyn hallaylah*, and between the night.

וַהֲיוּ *vehayu*, and let them be. וְ *ve*, and; הָיוּ *hayu*, they have been, (וְ converfive) pret. Kal. 3 perf. pl. ר. הָיָה *hayah*, he was.

לְאֹתוֹת *leotot*, for signs. לְ *le*, to, unto, for; אוֹתוֹת *otot*, signs, pl. f. אוֹת *ot*, a sign.

וּלְמוֹעֲדִים *ulmoadim*, and for seasons. וְ *u*, and; לְ *le*, for; מוֹעֲדִים *moadim*, set times, seasons, pl. m. מוֹעֵד *moad*, an appointed time.

וַיְהִי

* Psal. cxxxvi. 8, 9.

וּלְיָמִים *ulyamim*, and for days. וְלֵ *ule*, and for;
 יָמִים *yamim*, days, pl. m. יוֹם *yom*, a day.

וּשְׁנִים *veshanim*, and years. וְ *ve*, and; שְׁנָה *shanim*, years, pl. m. שָׁנָה *shannah*, a year.

15. וְהָיוּ לְמֵאֲרוֹת *vehayu limorot*, and they shall be for lights, illuminations.

בִּרְקִיעַ הַשָּׁמַיִם *birkiang hashshamayim*, in the firmament, or expansion, of the heavens.

לְהָאִיר *lehair*, to give light, enlighten. לְ *le*, put before the infinitive Hiphil. אִיר *or*, he enlightened.

עַל-הָאָרֶץ *al haarets*, upon the earth.

וַיְהִי-כֵן *vayhi chen*, and it was so.

16. וַיַּעַשׂ אֱלֹהִים *vayaas Elohim*, and God made. וְ *va*, and; יַעַשׂ *yaas*, 3 perf. sing. fut. Kal. עָשָׂה *afah*, he made.

אֶת שְׁנֵי *et sheney*, the (or even) two, dual, m.

הַמֵּאֲרוֹת *hammeorot*, the lights, illuminations.

הַגְּדֹלִים *haggedolim*, great, large, pl. m. הַ *ha*, the.

אֶת הַמָּאֹר *et hammaor*, the light.

הַגָּדוֹל *haggadol*, the great, greater.

לְמִשְׁלָה *lememshelet*, for the ruling, regulating, governing; i. e. to rule, &c. לְ *le*, to, for; מִשְׁלָה *memshelet*, or מִשְׁלָה *mamshalah*, rule, dominion,

dominion. *r.* מַשָּׁל *mashal*, he ruled, compared, spake parables.

הַיּוֹם *hayom*, the day. הַ ha, the.

וְאֵת הַמָּאֹר *veet hammaor*, and the light. וְאֵת *veet*, and.

הַקָּטָן *hakkaton*, the less, little, least.

לְמַמְשֶׁלֶת *lememshélet*, to rule, govern.

הַלַּיְלָה *hallaylah*, the night.

וְאֵת הַכּוֹכָבִים *veet haccochabim*, and the stars.

כּוֹכָב *cochab*, a star; כּוֹכָבִים *cochabim*, stars.

17. וַיֵּתֶן אֱלֹהִים *vayitten otam Elohim*, and God put them. אֹתָם *otam*, them; וַ *va*, and, (conversive); יֵתֶן *yitten*, he shall give, fut. Kal, 3 perf. sing. *r.* נָתַן *natan*, he gave, put, set, placed; the first radical נ being changed into Dages in the future. See the paradigm.

בִּרְקִיעַ *birkiang*, in the expansion, firmament.

הַשָּׁמַיִם *hashshamayim*, of the heavens.

לְהַאֲרִיר *lehair*, to give light. See ver. 15.

עַל-הָאָרֶץ *al haarets*, upon the earth.

18. וּלְמַשׁוֹל *ulimshol*, and to rule, infin. Kal, *r.* מַשָּׁל *mashal*, he ruled, governed.

בַּיּוֹם וּבַלַּיְלָה *bayom uballaylah*, in (or over) the day and over the night.

וּלְהַבְדִּיל *ulhabdil*, and to divide. See ver. 14.

בֵּין הָאֹר *beyn haor*, between the light.

וְהַחֲשֵׁךְ

וּבֵין הַחֹשֶׁךְ *ubeyn hachoshech*, and between the darknefs.

וַיַּרְא אֱלֹהִים *vayar Elohim*, and God ſaw. See ver. 4.

כִּי *chi*, that, becauſe, (it was.)

טוֹב *tob*, good, pleaſant, amiable, delectable.

19. וַיְהִי-עֶרֶב *vayhi ereb*, and the evening was.

וַיְהִי-בֹקֶר *vayhi boker*, and the morning was.

יוֹם *yom*, day.

רְבִיעִי *rebi*, the fourth. רַבַּע *rabang*, he was four-ſquared; alſo to engender as a four-footed beaſt, to cauſe or ſuffer to engender. Lev. xix. 19.

רַבַּע *rebang*, or רוֹבַע *robang*, the fourth part; alſo a lying down. Pſal. cxxxix. 3. רַבָּעִים *rebaim*,

pl. m. four-ſquares; רַבּוּעַ *rabuang*, מְרַבֵּעַ *merub-bang*, four-ſquared. רְבִיעִי *rebi*, the fourth; רַבָּעִים *ribbeim*,

pl. m. thoſe of the fourth, or the poſterity unto the fourth generation. Exod. xx. 5. אַרְבַּע *arbang*,

four; אַרְבָּעִים *arbaim*, pl. m. forty;

אַרְבַּעַתַּיִם *arbatayim*, four-fold.

חַמִּישִׁי *yom chamishi*, Day the Fifth.

The Birds and Fishes, which were both made out of the Waters.

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם:

21 וַיְבָרֶא אֱלֹהִים אֶת הַתְּנִינִים הַגְּדֹלִים וְאֵת כָּל-
נֶפֶשׁ הַחַיָּה הָרוֹמְשֹׁת אֲשֶׁר שְׂרְצוּ הַמַּיִם לְמִינֵהֶם
וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-
טוֹב:

22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ
אֶת הַמַּיִם בַּיָּמִים וְהָעוֹף יֵרֶב בָּאָרֶץ:

23 וַיְהִי-עֶדֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי:

20. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said.

yishretsu hammayim, let the waters (or the waters shall) bring forth abundantly. *yishretsu*, they shall (or let them) bring forth abundantly,

dantly, 3 perf. pl. fut. Kal. *ר. שָׂרַץ* *sharats*, he brought forth abundantly, he crept, &c. Hence

שָׂרֵץ *sherets*, a creeping thing,* a creeper, a reptile.

נֶפֶשׁ חַיָּה *nepheesh chayah*, the soul of life, the living creature, living soul. *נֶפֶשׁ* *nepheesh*, the soul; *חַיָּה* *chayah*, living, or of life.

וְעוֹף יְעוֹפֵף *veoph yeopheph*, and fowl shall fly, or which shall fly, or which fly. *יְעוֹפֵף* *yeopheph*, he shall fly, 3 perf. sing. fut. Pihel. *ר. עוֹף* *uph*, he flew, fled with wings. Hence *עוֹף* *oph*, a fowl, a bird.

עַל-הָאָרֶץ *al haarets*, upon or above the earth.

עַל-פְּנֵי *al peney*, upon the faces. See ver. 2.

רָקִיעַ *rakiang*, the firmament. *ר. רָקַע* *rakang*, he stretched out.

הַשָּׁמַיִם *hashshamayim*, of the heavens.

21. *וַיִּבְרָא אֱלֹהִים* *vayibra Elohim*, and God created. *וַ* *va*, and (conversive); *יִבְרָא* *yibra*, he shall create, 3 perf. sing. fut. Kal; from *ר. בָּרָא* *bara*, he created.

הַתַּנִּינִים *hattanninim*, whales, pl. m. from sing. *תַּנִּין* *tannin*, or *תַּנִּים* *tannim*, a whale, dragon, serpent. Some say, it is an amphibious animal.

הַגְּדֹלִים *haggedolim*, great, large, pl. m. *גָּדוֹל* *gadol*,
P

* As fish and worms, which slide, swim, or creep.

gadol, great, sing. m. *ר. גדל* *gadal*, he was great, he magnified.

כל *veet cal*, and every.

נֶפֶשׁ הַחַיָּה *nepheesh hachayah*, soul of life, living creature.

הַרוֹמֵשׁת *haromefet*, that moveth, moving, creeping; participle Benoni, Kal, sing. f. for *רוֹמֶשֶׁה* *romesah*; from sing. m. *רוֹמֵשׁ* *romes*, creeping, moving. *ר. רָמַשׁ* *ramas*, he crept, moved. Hence the noun *רֶמֶשׂ* *remes*, a reptile, creeper, creeping creature.

אֲשֶׁר *asher*, who, which, that.

שָׂרְצוּ הַמַּיִם *shartsu hammayim*, the waters brought forth abundantly. *שָׂרְצוּ* *shartsu*, they brought forth abundantly, 3 perf. pl. pret. Kal. *ר. שָׂרַץ* *shartsa*, he crept, he produced in great plenty, he brought forth abundantly.

לְמִינֵהֶם *leminehem*, after their kind. *לְ* *le*, to, for, after, according to; *הֶם* *hem*, their, them; *מִן* *min*, a kind, sort, likeness.

וְאֵת כָּל עוֹף *veet cal oph*, and every fowl.

כָּנָף *canaph*, of wing; or *עוֹף כָּנָף* *oph canaph*, winged fowl.

לְמִינֵהוּ *leminehu*, after his kind. *הוּ* *hu*, him, his.

וַיַּרְא אֱלֹהִים *vayare (or vayar) Elohim*, and God saw.

כִּי טוֹב *chi tob*, that (it was) good.

22. וַיְבָרֶךְ אֹתָם אֱלֹהִים *vayebarech otam Elohim*, and God blessed them. יְבָרֶךְ *yebarech*, he shall bless; (but וַ *va*, and, put before is conversive, he blessed :) it is 3 perf. sing. fut. Pihel. ר. בָּרַךְ *barach*, he blessed.

אָמַר *lemor*, saying, to say, infin. Kal. ר. אָמַר *amar*, he said, spake.

פָּרָה *peru*, be ye fruitful, imper. Kal, pl. ר. פָּרָה *parah*, he was fruitful, he fructified.

וַיִּרְבּוּ *urbu*, and multiply ye. וּ *u*, and; רָבּוּ *rebu*, multiply ye, imper. Kal, pl. from רָבָה *rabah*, he multiplied.

וּמִלְאוּ הַמַּיִם *umilu hammayim*, and fill the waters. וּ *u*, and; מִלְאוּ *milu*, fill ye, replenish ye, imper. Kal, pl. ר. מָלָא *mala*, he was full, he filled full, he replenished.

בַּיָּמִים *bayammim*, in the seas. בַּ *ba*, in, within, into; יָמִים *yammim*, seas, pl. m. יָם *yam*, sea, sing. m.

וְהָעוֹף *vehaoph*, and the fowl. וְ *ve*, and; הָ *ha*, the; עוֹף *oph*, fowl.

יִרְבּוּ *yireb*, shall multiply, 3 perf. sing. fut. Kal; contracted for יִרְבֶּה *yirbeh*. ר. רָבָה *rabah*, he multiplied, he grew much, he increased, he was magnificent.

בָּאָרֶץ *baarets*, in the earth.

23. וַיְהִי עֶרֶב *vayhi ereb*, and the evening was,
בֹּקֶר

וַיְהִי-בֹקֶר *vayhi boker*, and the morning was,

יּוֹם *yom*, day.

חֲמִישִׁי *chamishi*, the fifth. חֲמִשָּׁה *chamesh*, and
חֲמִשָּׁה *chamishah*, five; חֲמִשִּׁים *chamishim*, fifty;
חֲמִשָּׁה *chomesh*, the fifth part: hence, he divided
into five parts, he took the fifth part,

VI.

יּוֹם שֵׁשִׁי *yom shishshi*, Day the Sixth,

Creeping Things, Beasts, and Man, which were
formed out of the Earth. And GOD blessed
his Creatures, and pronounced his Works very
good.

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵעַ הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
בְּהֶמָּה וָרֶמֶשׂ וְחַיֵּית-הָאָרֶץ לְמִינָהּ וַיְהִי-כֵן:

25 וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת-
הַבְּהֶמָּה לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ
וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

26 וַיֹּאמֶר

26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ
וַיֵּרְדּוּ בְּדִגְתַּת הַיָּם וּבַעֲוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־
הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרוֹמֵשׂ עַל־הָאָרֶץ:

27 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים
בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ
וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבִּשְׁתָּהּ וַיְרְדּוּ בְּדִגְתַּת הַיָּם
וּבַעֲוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הָרוֹמֶשֶׂת עַל־הָאָרֶץ:

29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
זֹרֵעַ זֹרֵעַ אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
הָעֵץ אֲשֶׁר־בּוֹ פֵּרִי עֵץ זֹרֵעַ זֹרֵעַ לָכֶם יִהְיֶה
לְאֹכְלָה:

30 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־רֹמֵשׁ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ גִפְשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
לְאֹכְלָה וַיְהִי־כֵן:

31 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

24. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said.

וַתּוֹצֵא הָאָרֶץ *totse haarets*, let the earth bring forth. See ver. 12.

נֶפֶשׁ חַיָּה *nepheesh chayah*, soul of life, living creature.

לְמִינָהּ *leminah*, after it's kind. לְ *le*, after, according to; מִן *min*, a kind, sort; אֵהָ *ah*, her, her's, it's, f.

בְּהֵמָה *behemah*, cattle, a beast: some think, an elephant.

וְרֶמֶשׂ *varemes*, and creeping thing.

וַחַיָּתוֹ *vechayto*, and beast. וְ *ve*, and; ר. חַיָּה *chayah*, he lived. חַיַּת *chayat*, a (wild) beast. וְ is paragogic.

אֶרֶץ *erets*, of the earth.

לְמִינָהּ *leminah*, after it's kind,

וַיְהִי *vayhi*, and it was.

כֵּן *chen*, so, thus, after this manner.

25. וַיַּעַשׂ אֱלֹהִים *vayaas Elohim*, and God made. See ver. 7.

אֶת חַיַּת *et chayot*, the beast.

הָאָרֶץ *haarets*, of the earth.

לְמִינָהּ *leminah*, after his kind.

וְאֶת הַבְּהֵמָה *veet habbehemah*, and the cattle.

לְמִינָהּ *leminah*, after it's kind.

רֶמֶשׂ

וְכָל־רֶמֶשׂ veet cal remes, and every reptile, creeper.

הָאָדָמָה haadamah, of the ground, earth.

לְמִינֵהוּ leminehu, after his kind. הוּ hu, his, him.

וַיַּרְא אֱלֹהִים vayar Elohim, and God saw.

כִּי־טוֹב chi tob, that (it was) good.

26. וַיֹּאמֶר אֱלֹהִים vayomer Elohim, and God said.

נַעֲשֶׂה naaseh, let us make, or we will make, 1 perf. pl. fut. Kal. עָשָׂה asah, he made.

אָדָם adam, man, red earth. אָדָם adam, he was red, ruddy, he blushed.

בְּצַלְמֵנוּ betsalmenu, in our image, (to wit, righteousness and holiness. Eph. iv. 24.) בְּ be, in; נוּ nu, our; צֶלֶם tselem, image, picture.

כְּדִמּוּתֵנוּ chidmutenu, after our likeness. כִּי chi, (or ki) as, like as, according to, after; נוּ nu, our, us; דְּמוּת demut, similitude, likeness.

וַיִּירְדּוּ veyirdu, and let them rule or have dominion, or they shall have dominion. וְ ve, and; יִירְדּוּ yirdu, they shall, or let them, rule; fut. Kal, 3 perf. pl. רָדָה radah, he ruled.

בַּדָּגַת bidgat, over the fish. בְּ bi, in, over, into; דָּגַת dagat, or דָּגָה dagah, fish. דָּג dug, he fished.

הַיָּם

הַיָּם *hayam*, of the sea. הַ *ha*, the; יָם *yam*, sea.
וּבְעוֹף *uboph*, and over the fowl. עוֹף *oph*, a
fowl, bird.

הַשָּׁמַיִם *hashshamayim*, of the heavens.
וּבַבְּהֵמָה *ubabbehemah*, and over the cattle.
וּבְכָל-הָאָרֶץ *ubcal haarets*, and over all the earth.
וּבְכָל-הָרֶמֶשׁ *ubcal haremes*, and over every rep-
tile.

הָרֹמֵשׁ *haromes*, creeping, that creepeth.
עַל-הָאָרֶץ *al haarets*, upon the earth.

27. וַיִּבְרָא אֱלֹהִים *vayibra Elohim*, and God
created. See ver. 21.

אֶת הָאָדָם *et haadam*, the man. אֶת *et*, the,
even; הַ *ha*, the; אָדָם *adam*, man, Adam, red
earth.

בְּצַלְמוֹ *betfalmo*, in his own image. בְּ *be*, in;
וְ *o*, his.

בְּצֶלֶם אֱלֹהִים *betselem Elohim*, in the image of
God.

בָּרָא אוֹתוֹ *bara oto*, he created him.

זָכָר *zachar*, male, male sex. זָכָר *zachar*, he
remembered.

וּנְקֵבָה *unkebah*, and female. וְ *u*, and; נְקֵבָה
nekebah, a female, a woman. נָקַב *nakab*, he
bored, pierced, named, expressed.

בָּרָא אוֹתָם *bara otam*, he created them.

28. אֱלֹהִים

28. וַיְבָרֶךְ אֱלֹהִים * *vaybarech otam Elohim*, and God blessed them. וַיְבָרֶךְ *va*, and; יְבָרֶךְ *yebarech*, he shall bless, 3 perf. sing. fut. Pihel.

ר. בָּרַךְ *barach*, he blessed, &c.

וַיֹּמֶר לָהֶם אֱלֹהִים *vayomer lahem Elohim*, and God said to them. לָהֶם *lahem*, to them; לַ *la*, to, for.

פָּרוּ *peru*, be fruitful, fructify.

וּרְבוּ *urbu*, and multiply.

וּמְלֵאוּ *umilu*, and replenish, fill ye.

אֶת הָאָרֶץ *et haarets*, the earth.

וַיִּכְבְּשֶׁהָ *vechibshuah*, and subdue it. וְ *ve*, and;

כִּבְשׁוּ *chibshu*, subdue ye, imper. Kal, pl. m. ר.

כָּבַשׁ *chabash*, he subdued. אָהָ *ah*, it, her.

וַיִּרְדּוּ

* The word וַיְבָרֶךְ *vaybarech*, in Gen. ii. 3. and God blessed the seventh day, we have been lately told, may here be as well translated in the *Hiphil* conjugation, (as without the points it might) and so be interpreted, *and ordered to bless* and worship with adoration, upon the seventh day. But, unhappily for this new interpretation, this sense of the word does not once occur in all the Old Testament. The verb is found but once in *Hiphil*, viz. Gen. xxiv. 11. where it is said, that Abraham's servant *made* the camels *kneel down*; וַיִּבְרֶךְ *vayabrech*, which, surely, has nothing to do with worship; and was only a natural action familiar to those creatures, to rest themselves under their Burdens. And it is probable, had it been the author's design to say, *upon the seventh day*, he would have used the prefix ב, as he does just after, בּוֹ *bo*, in it.

וּרְדוּ *urdu*, and rule ye.
בִּדְגַת הַיָּם *bidgat hayam*, over the fish of the sea.

וּבְעוֹף הַשָּׁמַיִם *uboph hashshamayim*, and over the fowl of the heavens.

וּבְכָל חַיָּה *ubcal chayah*, and over every living thing.

הָרוֹמְשֵׁת *haromeset*, moving, or that creepeth.

עַל-הָאָרֶץ *al haarets*, upon the earth.

29. וַיֹּאמֶר אֱלֹהִים *vayomer Elohim*, and God said.

הִנֵּה *hinneh*, behold.

נָתַתִּי *natatti*, I have given, pret. Kal, 1 pers. sing. *natan*, he gave, put, set. In the first and second persons, the last radical ך is changed for Dages.

לָכֶם *lachem*, to you. לָ *la*, for, to; כֶּם *chem*, ye, you.

אֶת כָּל עֵשֶׂב *et cal eseb*, even every herb.

זֹרַע *zoreang*, seeding, bearing, yielding: Benoni, Kal.

זֶרַע *zerang*, feed. זָרַע *zarang*, he sowed.

אֲשֶׁר עַל-פְּנֵי *asher al peney*, which (is) upon the faces.

כָּל הָאָרֶץ *chal haarets*, of all the earth.

וְאֵת כָּל הָעֵץ *veet cal haets*, and every tree.

אֲשֶׁר בּוֹ פְּרִי עֵץ *asher bo peri ets*, which (hath)
in it the fruit of a tree.

זֹרַע זֹרַע *zoreang zerang*, yielding seed.

לָכֶם *lachem*, to you.

יְהִי *yihyeh*, it shall be, fut. Kal, 3 perf. sing.

לֶאֱכֹלָה *leachlah*, for meat. אָכַל *achal*, he ate.

30. וְלִכָּל חַיַּת הָאָרֶץ *ulcol chayot haarets*, and
to every beast of the earth.

וְלִכָּל עוֹף הַשָּׁמַיִם *ulcol oph hashshamayim*, and to
every fowl of the heavens.

וְלִכָּל רֹמֵשׁ *ulcol romes*, and to every creeper,

עַל־הָאָרֶץ *al haarets*, upon the earth.

אֲשֶׁר בּוֹ *asher bo*, which (hath) in it, m.

נֶפֶשׁ חַיָּה *nepheesh chayah*, soul of life, a living soul,

אֶת כָּל *et cal*, even every.

יֶרֶק עֵשֶׂב *yerek eseb*, green herb,

לֶאֱכֹלָה *leachlah*, for food, meat.

וַיְהִי־כֵן *vayhi chen*, and it was so.

31. וַיַּרְא אֱלֹהִים *vayar Elohim*, and God saw.

אֶת כָּל אֲשֶׁר *et cal asher*, all which, all that.

עָשָׂה *asah*, he had made.

וַהֲיִנֵּה *vehinneh*, and behold.

טוֹב מְאֹד *tob meod*, good very, exceeding good.

וַיְהִי־עֶרֶב *vayhi ereb*, and the evening was.

וַיְהִי־בֹקֶר *vayhi boker*, and the morning was.

יוֹם הַשִּׁשִּׁי *yom hashshishshi*, day the sixth,

VII.

The Garden of Eden.---The Tree of Knowledge,
and Prohibition of it's Fruit.

Gen. ii. 8, 9, 15, 16, 17.

8 וַיִּטֵּעַ יְהוָה אֱלֹהִים בֵּן־בְּעֵדֶן מִקֶּדֶם וַיִּשֹּׂם שָׁם
אֶת־הָאָדָם אֲשֶׁר יָצָר:

9 וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמָד
לְמַרְאֶה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּרֶתֶד הֶגְן וְעֵץ
הַדַּעַת טוֹב וָרָע:

15 וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנַּחֲהוּ בֶּגֶן עֵדֶן
לְעִבְדָּהּ וּלְשִׁמְרָהּ:

16 וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ הֶגְן
אָכֹל תֹּאכֵל:

17 וּמִעֵץ הַדַּעַת טוֹב וָרָא לֹא תֹאכֵל מִמֶּנּוּ כִּי בְיוֹם
אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

8. וַיִּטֵּעַ יְהוָה אֱלֹהִים *vayittang Jehovah Elohim,*
and the LORD God planted. *va, and; yit-*
tang,

tang, he shall plant, 3 perf. sing. m. fut. Kal.

ר. נָטַע *natang*, he planted.

גַּן *gan*, a garden.

בְּעֵדֶן *beeden*, in Eden.

מִקְדָּם *mikkedem*, eastward.

וַיָּשֶׂם *vayasem*, and he put. וַ *va*, and; יָשֶׂם *yasem*, he shall put, 3 perf. sing. m. fut. Kal. ר.

שָׂם *fum*, he put, set, placed, appointed, disposed.

שָׁם *sham*, there.

אֶת־הָאָדָם *et haadam*, the man, Adam.

אֲשֶׁר *asher*, whom, which, that.

יָצַר *yatsar*, he had formed, fashioned. It is the root itself.

9. וַיַּצְמַח יְהוָה אֱלֹהִים * *vayatsmach Jehovah Elohim*, and the LORD GOD made to grow. וַ *va*, and (conversive); יַצְמַח *yatsmach*, 3 perf. sing. m. fut. Hoph. he (or it) shall make to bud, flourish, spring. ר. צָמַח *tsamach*, he budded, grew, sprung, flourished.

מִן־הָאֲדָמָה *min haadamah*, from the ground.

עץ

* How can יַצְמַח and יָצַח, Gen. ii. 5, 9. without the points, with any propriety be said to be of two different conjugations? And yet, as, from the connection, they necessarily have two different significations, they ought to be so; which can only be made by the use of the points; without which, this great and main article of Grammar, for the most part, is obliterated and lost.

כָּל-עֵץ *cal ets*, every tree.

נְחָמָד *nechmad*, pleasant, desirable. *r.* חָמַד *chamad*, he desired, coveted.

לְמַרְאֵה *lemareh*, to the sight. לְ *le*, to, for;
מַרְאֵה *mareh*, the countenance, visage, vision. *r.*
רָאָה *raah*, he saw, foresaw, provided, shewed.

וְטוֹב *vetob*, and good, amiable, delectable.

לְמַאֲכָל *lemaacal*, for food. *r.* אָכַל *achal*, he ate, consumed.

וְעֵץ *veets*, and the tree.

הַחַיִּים *hachayim*, of lives.

בְּתוֹךְ הַגֵּן *betoch haggan*, in the midst of the garden.

וְעֵץ הַדַּעַת *veets haddaat*, and the tree of knowledge.

טוֹב וְרָע *tob varang*, of good and evil.

15. וַיִּקַּח יְהוָה אֶת-הָאָדָם *vayikkach Jehovah Elohim et haadam*, and the LORD God took the man. וַ *va*, and; יִקַּח *yikkach*, he shall take, 3 pers. sing. m. fut. Kal. *r.* לָקַח *lakach*, he took, carried away.

וַיַּנְחֵהוּ *vayannichehu*, and put him. וַ *va*, and; הוּ *hu*, him; יַנְחֵה *yannicheh*, he shall put, lead, guide, 3 pers. sing. m. fut. Hiph. *r.* נָחָה *nachah*, and in Hiph. הִנְחָה *hinchah*, he did lead, guide, place.

רָגַן עֵדֶן *began eden*, in the garden of Eden.

לְעֵבְדָהּ

לַעֲבֹדָה *leabdah*, to dress it. אֵה *ah*, it; לֵ *le*, to, put before the infinitive mood. ר. עָבַד *abad*, he served, dressed, cultivated.

וּלְשִׁמְרָהּ *ulshamrah*, and to keep it. ר. שָׁמַר *shamar*, he kept, preserved, reserved.

16. וַיִּצַּו יְהוָה אֱלֹהִים *vaytsav Jehovah Elohim*, and the LORD God commanded. יִצַּו *yetsav*, he shall command, 3 perf. sing. m. fut. Pihel. It is not used in Kal. ר. in Pihel, צִוָּה *ziuvah*, he commanded, ordered.

עַל-הָאָדָם *al haadam*, concerning the man.

לֵאמֹר *lemor*, saying, or to say, infin. Kal.

מִכָּל-עֵץ הָגָן *miccol ets haggan*, from every tree of the garden.

אָכֹל *achol*, eating.

וְתָאֲכַל *tochel*, thou mayst eat, 2 perf. sing. m. fut. Kal. ר. אָכַל *achal*, he did eat or consume.

17. וּמֵעֵץ הַדַּעַת *umeets haddaat*, and from the tree of knowledge.

טוֹב וָרָע *tob varang*, of good and evil.

לֹא תֹאכַל *lo tochal*, thou shalt not eat.

מִמֶּנּוּ *mimmennu*, from it; a pronoun.

כִּי בַיּוֹם *ki beyom*, because in the day.

אָכַלְךָ *achalcha*, of thy eating; i. e. when thou eatest.

מִמֶּנּוּ *mimmennu*, of it.

מֹת *mot*,* dying; the participle.
 תָּמוּת *tamut*, thou shalt die, 2 perf. sing. m.
 fut. Kal. מֹת *mut*, he died.

VIII.

Woman formed, and Marriage instituted.

Gen. ii. 18, 20, &c.

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
 אֶעֱשֶׂה-לוֹ עֹזֶר כְּנֶגְדּוֹ:

20 וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף
 הַשָּׁמַיִם וּלְכָל-חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא מָצָא עֹזֶר
 כְּנֶגְדּוֹ:

21 וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל-הָאָדָם וַיִּשָּׁן
 וַיִּקַּח אֶחָת מִצְלָעוֹתָיו וַיִּסְגֹּר בָּשָׁר תַּחְתָּנָה:

22 וַיְבֹן

* Some make מֹת *mot*, a substantive, *death*, and translate it thus: thou shalt die the *death*. All the different versions are nearly alike. See also Gen. xx. 7. 1 Sam. xiv. 44.

22 וַיֵּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלַע אֲשֶׁר לָקַח מִן־
הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֶל־הָאָדָם:

23 וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עָצָם מֵעֲצָמִי וּבָשָׂר
מִבָּשָׂרִי לִזְוָאת. יִקְרָא אִשָּׁה בִּי מֵאִישׁ לִקְחָהּ־זֹאת:

24 עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת אִמּוֹ וְדָבַק
בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

25 וַיְהִיו שְׁנֵיהֶם עֶרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא
יִתְבַּשְּׁשׁוּ:

18. וַיֹּאמֶר יְהוָה אֱלֹהִים *vayomer Jehovah Elo-*
him, and the LORD GOD said.

לֹא טוֹב *lo tob*, (it is) not good.

הָיֹת הָאָדָם *heyot haadam*, the man should be.

הָיֹת *heyot*, in being, by being, to be: it is the

infin. Kal, from הָיָה *hayah*, he was.

לְבַדּוֹ *lebaddo*, alone, only he. וְ *o*, him; לְבַדּוֹ

lebad, alone, only, solitary; לְבַדִּי *lebaddi*, only I;

לְבַדְּךָ *lebaddecha*, only thou; לְבַדְּכֶם *lebaddecham*,

only ye.

אֶעֱשֶׂה *eefeh*, I will make, 3 perf. sing. fut. Kal.

עָשָׂה *afah*, he made, wrought.

לוֹ *lo*, for him.

עֵזֶר *ezer*, an help, assistant. ר. עֵזָר *azar*, he aided, helped, assisted.

כְּנֶגְדּוֹ *chenegdo*, meet for him. כְּ *che*, like as, according as; וְ *o*, him; נֶגֶד *neged*, or נֶגְדָה *negdah*, before, opposite, right over against; נֶגְדִי *negdi*, before me; נֶגְדָם *negdam*, before them.

20. וַיִּקְרָא הָאָדָם *vayikra haadam*, and Adam gave, or called. וַ *va*, and; יִקְרָא *yikra*, he shall call, 3 perf. sing. m. fut. Kal. ר. קָרָא *kara*, he called.

שְׁמוֹת *shemot*, names, pl. f. The singular is שֵׁם *shem*, a name.

לְכָל *lecol*, to every, to all.

הַבְּהֵמָה *habbehmah*, beast, tame beast, cattle.

וְלַעֹף הַשָּׁמַיִם *uloph hashshamayim*, and to the fowl of the heavens.

וְלְכָל חַיַּת *ulcol chayot*, and to every (wild) beast.

הַשָּׂדֶה *hassadeh*, of the field.

וְלָאָדָם *ubadam*, and for Adam.

לֹא *lo*, not, no.

מָצָא *matfa*, there was found: the root itself.

עֵזֶר *ezer*, an help, assistant.

כְּנֶגְדּוֹ *chenegdo*, meet for him.

21. וַיִּפֹּל יְהוָה אֱלֹהִים *vayappel Jehovah Elohim*, and the LORD GOD caused to fall. יִפֹּל *yappel*, he shall cause to fall, 3 pers. sing. m. fut. Hiph. put for יִפִּיל *yappil*. To cause or make is the mark of Hiphil. ר. נָפַל *napal*, he fell, or did fall.

תַּרְדֵּמָה *tardemah*, a deep sleep, a profound or dead sleep.

עַל-הָאָדָם *al haadam*, upon Adam, the man.

וַיִּשָּׁן *vayishan*, and he slept. יִשָּׁן *yishan*, he shall sleep, 3 pers. sing. m. fut. Kal. ר. יָשָׁן *yashan*, he slept.

וַיִּקַּח *vayikkach*, and he took. לָקַח *lakach*, he took.

אַחַת *achath*, one.

מִצְלָעוֹתָיו *mitstsalotav*, from his ribs. מִן *mi*, from, of; צֶלַע *tselang*, a rib, side, halting.

וַיִּסְגֹּר *vayisgor*, and he shut up, 3 pers. sing. m. fut. Kal. ר. סָגַר *sagar*, he closed, shut, stopped up.

בָּשָׂר *basar*, the flesh.

תַּחְתָּנָה *tachtannah*, instead thereof, in it's stead.

תַּחַת *tachath*, under; נָה *nah*, it.

22. וַיִּבֶן יְהוָה אֱלֹהִים *vayiben Jehovah Elohim*, and the LORD GOD made, builded. וַ *va*, and, convers. יִבֶן *yiben*, he shall build, 3 pers. sing. m. fut. Kal. ר. בָּנָה *banah*, he built. Hence בֶּן *ben*, a son,

a son, because children build up the family of their parents.

אֶת־הַצֶּלַע *et hatsfelang*, with a rib.

אֲשֶׁר לָקַח *asher lakach*, which he had taken.

מִן הָאָדָם *min haadam*, from the man.

לְאִשָּׁה *leishshah*, for a woman.

וַיָּבִיֶּאָה *vaybieah*, and he brought her. הָ אֵה, her; וַ va, and; יָבִיא *yebi*, for יָבִיא *yebi*, he shall cause to come, or shall bring; 3 perf. sing. m. fut. Hiph. r. בֹּא *bo*, he came.

אֶל הָאָדָם *el haadam*, to the man, to Adam.

23. וַיֹּאמֶר הָאָדָם *vayomer haadam*, and the man said.

זֹאת *zot*, this (is).

הַפֶּעַם *happaam*, now.

עֵצָם *etsam*, a bone.

מֵעֲצָמִי *meatsamay*, from my bones. מִי *me*, from.

וּבָשָׂר *ubafar*, and flesh. וּ u, and.

מִבְּשָׁרִי *mibfari*, from my flesh. מִי *mi*, from, of.

לְזֹאת *lezot*, for this, on this account. לְ le, for.

יִקְרָא *yikkare*, she (זֹאת *zot*, it, this, m.) shall be called, 3 perf. sing. m. fut. Niphal, for יִקְרָא *yinkare*. r. קָרָא *kara*, he called.

אִשָּׁה *ishshah*, woman.

כִּי *ki*, for, because.

מֵאִישׁ *meish*, from man. מִי *me*, from; אִישׁ *ish*, man.

זֹאת

לָקַחְהָ-זֹאת *lukkachah zot*, she was taken. **זֹאת**
zot, this, that, she; לָקַחְהָ *lukkachah*, 3 perf. sing.
 f. pret. Puh. *r.* לָקַח *lakach*, he took.

24. עַל-כֵּן *al chen*, therefore.

יַעֲזֹב אִישׁ *yaazab ish*, a man shall leave. **אִישׁ**
ish, a man; יַעֲזֹב *yaazab*, 3 perf. sing. m. fut. Kal.
r. עֲזַב *azab*, he left, forsook, abandoned.

אֶת-אָבִיו *et abiv*, his father. **אֵת** *et*, even, the;
 or the mark of the following state: ו *v*, his, him;
אָבִי *abi*, or **אָב** *ab*, a father.

וְאִמּוֹ *veet immo*, and his mother. **וְאֵת** *veet*,
 and; ו *o*, his, him; **אִם** *im*, a mother.

וְדָבַק *vedabak*, and shall cleave. ו *ve*, and, con-
 versive, turning the preter into the future tense;
דָּבַק *dabak*, he cleaved, joined, was glued: it is
 the root.

בְּאִשְׁתּוֹ *beishto*, to his wife. ב *be*, in, into,
 with; ו *o*, his; **אִשָּׁת** *esheth*, a wife, a woman.

וְהָיוּ *vehayu*, and they shall be. ו *ve*, and, con-
 vers. **הָיוּ** *hayu*, 3 perf. pl. m. pret. Kal. *r.* **הָיָה**
hayah, or **הָיָה** *havah*, he was.

לְבָשָׁר אֶחָד *lebafar echad*, to one flesh. **אֶחָד**
echad, one; ל *le*, to, for; **בָּשָׂר** *bafar*, flesh.

25. וַיְהִי שְׁנֵיהֶם *vayihu sheneyhem*, and they
 both were. **שְׁנֵיהֶם** *sheneyhem*, both of them; **הֵם**
hem, they, them; שְׁנֵי *sheni*, both, two; וַיְהִי *yihyu*,
 they

they shall be, 3 perf. pl. fut. Kal; but the וַ, and, is converfive, and turns the future into the preter tense.

עֲרוּמִים *arummim*, naked, without covering; a noun adjective, pl. m. עָרוֹם *arom*, naked, crafty, subtle.

הָאָדָם *haadam*, the man, Adam.

וְאִשְׁתּוֹ *veishto*, and his wife.

וְלֹא *velo*, and not.

יִתְבּוֹשְׁשׁוּ *yithboshashu*, they were ashamed, 3 perf. pl. fut. Hithpahel. ר. בּוֹשׁ *bosh*, he blushed for shame, was ashamed, was confounded.

IX.

The evil Spirit, in the Form of a Serpent, deceiveth Eve, the Mother of all Mankind.

Gen. iii. 1, 2, 3, 4, 5.

וַיִּהְיֶה הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עִינָהּ
יִהְיֶה אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר
אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:

וַתֹּאמֶר 2

2 וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחָשׁ מִפְּרִי עֵץ הַגֶּן נֹאכַל:

3 וּמִפְּרִי הָעֵץ אֲשֶׁר בְּרִתּוֹךְ הַגֶּן אָמַר אֱלֹהִים לֹא
תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ כֵּן תִּמָּתוּן:

4 וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא-מוֹת תִּמָּתוּן:

5 כִּי יוֹדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקַחוּ
עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יוֹדְעֵי טוֹב וָרָע:

1. וְהַנָּחָשׁ *vehannachash*, and the serpent. וְ *ve*,
and; הַ *ha*, the; נָחָשׁ *nachash*, a serpent. ר. נָחָשׁ
nachash, he divined, conjectured, experienced.

הָיָה *hayah*, he was. It is the root itself.

עָרֹם *arum*, subtle, crafty. When the next
word begins with מ, it is the sign of the compa-
rative degree: so here, more subtle, more crafty.

ר. עָרַם *aram*, he was subtle, he dealt craftily.

מִכָּל *miccol*, than all, than every. מִ *mi*, than,
a mark of the comparative degree; כָּל *cal*, all,
every.

חַיַּת הַשָּׂדֶה *chayat hassadeh*, beast of the field.

חַיַּת *chayat*, a beast, a wild beast.

אֲשֶׁר *asher*, which, who, that.

עָשָׂה יְהוָה אֱלֹהִים *afah Jehovah Elohim*, the Lord
God had made. עָשָׂה *afah*, he made: the root
itself.

וַיֹּאמֶר

וַיֹּאמֶר *vayomer*, and he said. וַ *va*, and; יֹאמֶר *yomer*, he shall say, 3 perf. sing. fut. Kal. But the Vau is converfive; i. e. turns the future into the preter tense, and *vice versa*.

אֶל *el*, to, unto.

הָאִשָּׁה *haishshah*, the woman. הָ *ha*, the; אִשָּׁה *ishshah*, a woman. אִישׁ *ishi*, a man.

אֲפֹה *aph*, yea, surely; also, then, nevertheless.

כִּי *ki*, because, but, if, also, though.

אָמַר אֱלֹהִים *amar Elohim*, God hath said, or hath God said?

לֹא *lo*, not, no.

תֹּאכְלוּ *tochlu*, ye shall eat, 2 perf. pl. m. Kal.

אָכַל *achal*, he ate, consumed.

מִכָּל עֵץ הָגָן *miccol ets haggan*, from every tree of the garden.

2. וַתֹּאמֶר הָאִשָּׁה *vatomer haishshah*, and the woman said. וַ *va*, and; תֹּאמֶר *tomer*, she shall say, 3 perf. sing. f. fut. Kal.

אֶל הַנָּחָשׁ *el hannachash*, to the serpent.

מִפְּרִי *mipri*, from the fruit. מִ *mi*, from.

עֵץ הָגָן *ets haggan*, of the tree of the garden.

נֹאכֵל *nochel*, we may eat, 1 perf. pl. fut. Kal.

It also implies the conditional mood.

3. וּמִפְּרִי הָעֵץ *umipri haets*, and from the fruit of the tree. וְ *u*, and, but, although.

אֲשֶׁר

אֲשֶׁר *asher*, which, who, that (is).

בְּתוֹךְ *betoch*, in the midst. בְּ *be*, in, among.

הַגֶּן *haggan*, of the garden.

אָמַר אֱלֹהִים *amar Elohim*, God hath said,

לֹא תֹאכְלוּ *lo tochlu*, ye shall not eat.

מִמֶּנּוּ *mimmennu*, of it, from it.

וְלֹא *velo*, and not, nor.

תִּגְעוּ *tiggeu*, ye shall touch, 2 perf. pl. fut. Kal.

נָגַע *nagang*, he touched. In the future, יִגַּע *yig-*

gang, he shall touch: the נ being changed into

Dages. See the paradigm.

בּוֹ *bo*, in it, in him.

פֶּן *pen*, lest, perhaps, perchance; a particle of

hesitation. פָּן *pun*, he doubted, did hesitate,

was in suspense.

תָּמוּתוֹן *temutun*, ye should die, 2 perf. pl. fut.

Kal. The ך is paragogic; i. e. only put for a

better sound. מוֹת *mut*, he died.

4. וַיֹּאמֶר הַנָּחָשׁ *vayomer hannachash*, and the serpent said.

אֶל הָאִשָּׁה *el haishshah*, to the woman.

לֹא מוֹת תָּמוּתוֹן *lo mot temutun*, not dying shall

ye die; i. e. ye shall not certainly die. מוֹת *mot*,

dying.

5. כִּי יוֹדַע אֱלֹהִים *ki yodeang Elohim*, for God

knows. כִּי *ki*, for, because, but, also, although,

S

that;

that; יודע *yodeang*, he knowing; i. e. knows; participle Benoni, Kal. ידע *yadang*, he knew, approved, favoured; because the affections follow knowledge.

ביום *ki beyom*, that in the day.

אכלכם *achalchem*, of your eating. כם *chem*, your.

ממנו *mimmennu*, of it, from it.

ונפקחו עיניכם *venipkechu eyneychem*, and your eyes shall be opened. כם *chem*, your, m. עיני *eyney*, contracted for עינים *eynayim*, eyes; נפקחו *nipkechu*, were opened, 3 perf. pl. Niphil; but Vau is converfive, shall be opened. פקח *pakach*, he opened.

והייתם *vihyitem*, and ye shall be, 2 perf. pl. m. pret. Kal. ו *vi*, and, even, but; converfive.

כאלהים *kelohim*, as Gods. כ *ke*, as, like as, like to; אלהים *Elohim*, Gods.* Our translation has here, perhaps improperly, followed the Septuagint, and the Targum of Onkeles. As it is the name of the Most High, it might refer to him, "as God," who certainly knew what evil was secreted in nature; though man did not, till his fall; after which he is said to know it. See ver. 22. At first he knew only good. Some suppose, it means the wicked angels, who had experienced good and evil.

יודע

* Dr. Bayly's Hebrew and English Bible.

יֹדְעִי *yodey*, knowing; participle Benoni, Kal,
pl. they knowing, or that they may know,

טוֹב *tob*, good.

וָרָע *varang*, and evil.

X.

Moses's Account of the Fall of Man.

Gen. iii. 6, 7, 9, 10.

6 וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי רַתְּאוּיָהּ
הוּא לְעֵינַיִם וְנַחֲמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיו
וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ וַאֲכַל:

7 וַתִּפְקַחְנָה עֵינֶי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרְמָם הֵם
וַיִּתְּפוּ עָלֶיהָ רְתָאנָה וַיַּעֲשׂוּ לָהֶם חֲגוּרוֹת:

9 וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ
אֵיכָּה:

10 וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּנֹן וַאֲרָא כִּי עֵרְוָם
אֲנוּכִי וַאֲחָבָא:

הָאִשָּׁה 6.

6. וַתֵּרָא הָאִשָּׁה *vattere haishshah*, and when the woman saw, 3 perf. sing. f. fut. Kal. וַ *va*, and, convers. הָ *ha*, the; אִשָּׁה *ishshah*, a woman, כִּי *ki*, that.

טוֹב *tob*, good, amiable, pleasant.

הָעֵץ *haets*, the tree. הָ *ha*, the; עֵץ *ets*, a tree.

לְמַאֲכַל *lemaachal*, for food. לְ *le*, to, for, of; מַאֲכַל *maachal*, food, meat. אָכַל *achal*, he ate, consumed.

וְכִי *vechi*, and that.

וַתִּאָּוֶה *taavah hu*, it was desirable. הוּא *hu*, he, it, m. תִּאָּוֶה *taavah*, or תִּאָּוֶת *taavat*, a desire. ר. אָוֶה *uvah*, he desired.

לְעֵינַיִם *laeynayim*, to the eyes. לְ *la*, to, for; עַיִן *ayin*, an eye.

וַנַּחֲמַד הָעֵץ *venechmad haets*, and a tree to be desired. וְ *ve*, and; נַחֲמַד *nechmad*, covetous, desirable. ר. חָמַד *chamad*, he coveted, desired.

לְהַשְׁכִּיל *lehaskil*, to make wise; infin. Hiphil. ר. שָׁכַל *fachal*, he prospered, understood, was prudent in knowledge and understanding.

וַתִּקַּח *vattikkach*, and she took, 3 perf. sing. f. fut. Kal. וַ *va*, and (conversive); ר. לָקַח *lakach*, he took, apprehended, carried away, intercepted.

מִפְּרִי *mippiryo*, from the fruit of it. מִ *mi*, from, of; ו *o*, him, it, m. פֶּרִי *parah*, fruit. ר. פָּרַח *parah*, he was fruitful, fructified, brought forth abundance of fruit.

וַתִּאָּכַל

וַתֹּאכַל *vatochal*, and she ate, 3 perf. sing. f. Kal. וַ *va*, and (conversive). ר. אָכַל *achal*, he did eat.

וַתִּתֵּן *vattitten*, and she gave, 3 perf. sing. f. fut. Kal. ר. נָתַן *natan*, he gave, set, put, placed.

גַּם *gam*, also, likewise.

לְאִישָׁהּ *leishah*, to her husband. לְ *le*, to, for, of; הָ *ah*, her; אִישׁ *ish*, a man; pl. אִשִּׁים *ishim*, men.

עִמָּהּ *immah*, with her. הָ *ah*, her; עִם *im*, with.

וַיֹּאכַל *vayochal*, and he did eat, 3 perf. sing. m. fut. Kal.

7. וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם *vatippakachnah eyney sheneyhem*, and the eyes of them both were opened. עֵינֵי *eyney*, the eyes; שְׁנֵיהֶם *sheneyhem*, both of them, them both; הֵם *hem*, they, them; שְׁנֵי *sheney*, both, two; וַתִּפְקַחְנָה *vatippakachnah*, and they were opened, 3 perf. pl. fut. Niphal; וַ *va*, and, conversive. ר. פָּקַח *pakach*, he opened, unclosed the eyes.

וַיָּדְעוּ *vayedu*, and they knew, 3 perf. pl. m. fut. Kal. וַ *va*, and, conversive. ר. יָדַע *yadang*, he knew, acknowledged.

כִּי *ki*, that, because, for.

הֵם עֵרֻמִּים *eyrummim hem*, they (were) naked. הֵם *hem*, they; עֵרֻמִּים *eyrummim*, naked, crafty, subtle;

subtle; pl. m. *ר. עָרַם* *aram*, he was crafty, naked.

וַיִּתְּפְרוּ *vayithperu*, and they sewed, 3 perf. pl. m. Kal. *וַ* *va*, and, converfive. *ר. תָּפַר* *tapar*, he sewed.

עֵלָה *aleh*, a leaf. *עָלִים* *alim*, leaves, pl. m. *ר. עָלָה* *alah*, he ascended. So leaves are on the top of a tree.

תְּאֵנָה *teenah*, of a fig. *תְּאֵנִים* *teenim*, figs, or fig-trees.

וַיַּעֲשׂוּ *vayaasu*, and they made, 3 perf. pl. m. fut. Kal. *וַ* *va*, and, converfive. *ר. עָשָׂה* *asah*, he made, did, performed.

לָהֶם *lahem*, to them, for themselves.

חֲגֹרֹת *chagorot*, aprons, girdles, zones, breeches. *חֲגֹרָה* *chagorah*, an apron, girdle, zone. *ר. חָגַר* *chagar*, he girt about, encompassed.

9. *וַיִּקְרָא יְהוָה אֱלֹהִים* *vayikra Jehovah Elohim*, and the LORD God called. *וַיִּקְרָא* *vayikra*, and he called, 3 perf. sing. m. fut. Kal; *וַ* *va*, and. *ר. קָרָא* *kara*, he called, he read.

אֶל-הָאָדָם *el haadam*, to the man, to Adam.

וַיֹּאמֶר לוֹ *vayomer lo*, and he said to him, 3 perf. sing. m. fut. Kal.

אֵיכָה *ayecah*, where (art) thou? *אֵי* *ey*, where? *ךָ* *cha*, thou, thee.

10. *וַיֹּאמֶר*

10. וַיֹּאמֶר *vayomer*, and he said, 3 perf. sing. m. fut. Kal.

אֶת-קוֹלְךָ *et kolcha*, thy voice, even the sound of thee. אֶת *et*, the, even; ךָּ *cha*, thee, thy, thou; קוֹל *kol*, a voice, a sound, a noise. Probably a gentle, rather than a tremendous sound, made by his walking.

שָׁמַעְתִּי *shamati*, I have heard, I did hear, 1 perf. sing. m. pret. Kal. שָׁמַע *shamang*, he heard.

בַּגֶּן *baggan*, in the garden.

וַיִּירָא *vaira*, and I feared, and I was afraid, 1 perf. sing. fut. Kal. יָרָא *yara*, he feared, was afraid.

כִּי *ki*, because.

עֵירוֹם *eyrom anochi*, I (was) naked. עֵירוֹם *eyrom*, naked, crafty.

וַיִּחְבֵּא *vaechabe*, and I hid myself, 1 perf. sing. fut. Hithpahel. חָבֵא *chaba*, he hid, lurked.

XI.

The first Promise of CHRIST, the blessed Seed of the Woman, sent to destroy the Works of the Devil.

Gen. iii. 14, 15.

14 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי-עָשִׂיתָ זֹאת
אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה
עַל-כֵּן חֹנֵק תֵּלֵךְ וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ:

15 וְאִיבָה אֲשִׁירָת בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָךָ וּבֵין
זֶרְעָהּ הִוא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ עֲקֵב:

14. וַיֹּאמֶר יְהוָה אֱלֹהִים *vayomer Jehovah Elohim*, and the LORD God said. An expression frequently used in the beginning of prophecies, and the only solid ground of all true prophecies.

אֶל-הַנָּחָשׁ *el hannachash*, to or unto the serpent. אֶל *el*, to, unto; נָחָשׁ *nachash*, a serpent; הֵּ *ha*, an emphatic note.

כִּי עָשִׂיתָ זֹאת *ki asita zot*, because thou hast done this. כִּי *ki*, a causative particle, for, because; עָשִׂיתָ *asita*, thou hast done; זֹאת *zot*, this, that.

אַתָּה

אַרַּר אַתָּה *arur attah*, cursed (art) thou. *r.*
אַרַּר *arar*, he cursed; and in passive participle
 Pahul, **אַרּוּר** *arur*, cursed, or one who is cursed.
אַתָּה *attah*, thou (art).

מִכּוֹל הַבְּהֵמָה *miccol habbehemah*, above all cattle,
 or before, more, rather than all beasts. **כֹּל** *col*, a
 collective particle, all; **מִ** *mi*, prefixed, is a note
 of comparison; **בְּהֵמָה** *behemah*, cattle, or a beast;
הַ *ha*, prefixed, is a note of demonstration, or an
 emphatical particle, usually put before nouns.

וּמִכּוֹל *umiccol*, and above all.

חַיַּת הַשָּׂדֶה *chayat hassfadeh*, the beasts of the
 field. **חַיָּה** *chayah*, or **חַיַּת** *chayat*, a living crea-
 ture, a beast. *r.* **חַיָּה** *chayah*, he lived. **שָׂדֶה** *sa-*
deh, the field or ground, either manured or inha-
 bited; **הַ** *ha*, prefixed, is the note of the genitive
 case, of.

עַל גְּחוֹנְךָ תֵּלֵךְ *al gechoncha telech*, upon thy
 belly shalt thou go. **עַל** *al*, upon, above; *r.* **עָלָה**
alah, he ascended. **גְּחוֹן** *gechon*, the belly, properly
 of creeping beasts; **ךָ** *cha*, thee, thy, or thine;
תֵּלֵךְ *telech*, thou shalt go or walk, 2 pers. sing.
 m. fut. Kal, the first radical being left out. *r.*
יָלַךְ *yalach*, he walked. In fut. **יֵלֵךְ** *yelech*, he shall
 walk; **תֵּלֵךְ** *telech*, thou shalt walk.

וְעָפָר *veaphar*, and dust, or, and the dust. **וְ** *ve*,
 and; **עָפָר** *aphar*, the dust of the earth.

תֹּאכַל *tochal*, thou shalt eat, 2 perf. sing. m. fut. Kal. *r.* **אָכַל** *achal*, he did eat. In fut. **יֹאכַל** *yochel*, he shall eat; **תֹּאכַל** *tochel*, thou shalt eat.

כָּל יְמֵי חַיֶּיךָ *col yemey chayecha*, all the days of thy life. **כָּל** *col*, all; **יְמֵי** *yemey*, pl. m. contracted for **יָמִים** *yamim*, days; from sing. **יוֹם** *yom*, a day: **חַיֶּיךָ** *chayey*, is pl. contracted for **חַיִּים** *chayim*, life, or lives. *r.* **חָיָה** *chayah*, he lived. **ךָ** *cha*, thy.

15. **וַאֲבִיבָה אֲשִׁית** *veeybah ashith*, and I will put enmity. **אֲבִיבָה** *eybah*, enmity, or hatred. *r.* **אָבַב** *ayab*, he hated, he was an enemy. **אֲשִׁית** *ashith*, I will put or set, 1 perf. sing. fut. Hiph. *r.* **שָׁתַּת** *shuth*; in Hiph. **הִשִּׁית** *heshith*, he put or placed. In fut. Hiph. **יִשִּׁית** *yashith*, he shall put; **תִּשִּׁית** *tashith*, &c. and in 1 perf. **אֲשִׁית** *ashith*, I will put or place.

בֵּינָךְ וּבֵין הָאִשָּׁה *beyncha ubeyn haishshah*, between thee and the woman. **בֵּין** *beyn*, between; **אִשָּׁה** *ishshah*, a woman, f. from m. **אִישׁ** *ish*, a man.

וּבֵין זֶרְעֶךָ *ubeyn zaracha*, and between thy seed. **ךָ** *cha*, thy; **זֶרַע** *zerang*, seed. *r.* **זָרַע** *zarang*, he did sow.

וּבֵין זֶרְעָהּ *ubeyn zarah*, and between her seed. **הָ** *ah*, her, or her's; **זֶרַע** *zerang*, seed, as before. **הוּא** *hu*, he.

יְשׁוּפֶחַךְ רֹאשׁ *yeshuphcha rosh*, he shall bruise thy head, or he shall bruise thee in the head, or he shall

shall bruise to thee the head. ראש *rosh*, the head; ישופך *yeshuphcha*, he shall bruise thee, 2 pers. sing. m. fut. Kal. ר. שופ *shuph*, he bruised or crushed. In fut. ישופ *yashuph*, or ישופ *yeshuph*, he shall bruise; תשופ *teshuph*, thou shalt bruise; ך *cha*, thee, to thee, thy. The old vulgar Latin translation, and all the learned among the Papists who defend it, are grossly mistaken, in attributing this great work of the destruction of the devil (only proper to CHRIST himself, the seed of the woman here promised, 1 John iii. 8. Heb. ii. 14.) unto the blessed Virgin, by translating these words, *illa conteret tibi caput*; i. e. she shall break thy head. For it is not היא *hi*, she, or the 3d pers. noun f. but הוא *hu*, he, or the 3d pers. noun m. And י Yod, in ישופ *yeshuph*, denotes the 3d pers. sing. m. he shall bruise; but never the 3d pers. sing. f. fut.

וְאַתָּה תְּשׁוּפֶנּוּ עֲקֵב *veattah teshuphennu akeb*, and thou shalt bruise his heel, or, and thou shalt bruise to him the heel. תשופ *teshuph*, thou shalt bruise; נו *nu*, denotes the 3d pers. sing. m. him, his, or to him; עקב *akeb*, or עקב *akab*, the heel.

XII.

The Prophecy of Jacob, the Patriarch, concerning SHILON, that is, CHRIST our blessed Saviour and Peace-maker, descended from the Tribe of Judah.

Gen. xlix. 8, 9, 10.

8 יהודה אתה יודוך אחיך ידך בעוֹרֶךָ אִיבִיךָ
יִשְׁתַּחֲווּ לָךְ בְּנֵי אָבִיךָ :

9 גִּיד אֲרִיָּה יְהוּדָה מִשְׁחָה בְּנֵי עֲלוֹת קָרַע רַבִּץ
כְּאֲרִיָּה וּכְלָבִיא מִי יִקְיָמוּנוּ :

10 לֹא-יָסוּר שֵׁבֶט מִיְּהוּדָה וּמִחֹקֶק מִבֵּין רַגְלָיו עַד
כִּי-יָבֹא שִׁילָה וְלוֹ יִקְהַת עַמִּים :

8. יהודה אתה יודוך אחיך *Jehudah attah yoducha achecha*, Judah, thou (art he) whom thy brethren shall praise; or, O thou Judah, thy brethren shall praise thee. יהודה *Jehudah* or *Judah*, praise or thanksgiving; the name of one of the sons of Jacob, the patriarch; so called, because the son of praise. His mother praised the LORD at his birth,

birth, Gen. xxix. 35. and his brethren were to praise him. *r.* יָדָה *yadah*; in Hiph. הוֹדָה *hodah*, he praised. אַתָּה *attah*, thou. יוֹדוּךָ *yoducha*, they shall praise thee. *r.* יָדָה *yadah*, which in Hiph. is הוֹדָה *hodah*, he praised; and in fut. Hiph. יוֹדֶה *yodeh*, he shall praise; pl. יוֹדוּ *yodu*, they shall praise. *ךָ* *cha*, thee. אֶחָיִךָ *ackeycha*, thy brethren; אֶחָי *achey*, pl. m. contracted for אֶחָיִם *achim*, brethren; from sing. אָח *ach*, a brother.

יָדְךָ *yadcha*, thy hand. יָד *yad*, a hand; *ךָ* *cha*, thy.

בְּעוֹרֶךָ *beoreph*, upon the neck, or in the neck. *בְּ* *be*, in, upon; עוֹרֶךָ *oreph*, the neck.

אֹיְבֶיךָ *oybeycha*, thy enemies. אֹיְבֵי *oybey*, is pl. m. contracted for אֹיְבִים *oybim*, enemies; from sing. אֹיֵב *oyeb*, an enemy. *r.* אָיַב *ayab*, he was an enemy.

יִשְׁתַּחֲוּוּ *yishtachavu*, they shall bow down, 3 perf. pl. m. fut. Hithpahel; from 3 perf. sing. יִשְׁתַּחֲוֶה *yishtachaveh*, he shall bow down himself. *r.* שָׁחַת *shachat*, he bowed down. לְךָ *lecha*, to thee.

בְּנֵי אָבִיךָ *beney abicha*, the sons of thy father. בְּנֵי *beney*, is pl. m. contracted for בָּנִים *banim*, sons; from sing. בֵּן *ben*, a son. *r.* בָּנָה *banah*, he builded. אָב *ab*, or אָבִי *abi*, a father. *r.* אָבָה *abah*, he willed.

9. גִּוּר אַרְיֵה יְהוּדָה *gur aryeh Yehudah*, the whelp of a lion (is) Judah. גִּוּר *gur*, a whelp, chiefly of a lion: ר. גִּוּר *gur*, he sojourned, he feared. אַרְיֵה *aryeh*, and אַרִי *ari*, a lion: ר. אָרָה *arah*, he gathered, plucked.

מִטְרֵף *mittereph*, from the prey. טְרֵף *tereph*, a prey or spoil. ר. טָרַף *taraph*, he spoiled. מִ *mi*, before a word, often signifies from.

בְּנִי עָלִיתָ *beni alita*, my son, thou art gone up. בֵּן *ben*, a son; י, at the end, my; or the note of the first personal pronoun, me, my, or mine. עָלִיתָ *alita*, thou hast ascended, or gone up: it is 2 perf. sing. m. of the preter tense, Kal. ר. עָלָה *alah*, he ascended.

כָּרַע *carang*, he stooped, or he bowed down: it is the root.

רָבַץ *rabats*, he couched, or he did lie down: the root.

כְּאַרְיֵה *kearyeh*, as a lion. כְּ *ke*, as, like as; אַרְיֵה *aryeh*, a lion.

וּכְלָבִיא *uchlabi*, and as an old lion. וְ *u*, and; כְּ *che*, as; לָבִיא *labi*, an old lion.

מִי יְקִימֵנּוּ *mi yekimennu*, who shall cause him to rise? i. e. who shall rouse him up? מִי *mi*, who? an interrogative particle. יְקִים *yakim*, he shall cause to arise: it is 3 perf. sing. fut. Hiph. ר. קָם *kum*, he arose. In Hiph. הִקִּים *hekim*, he caused to arise; and fut. Hiph. יְקִים *yakim*, &c. נוּ *nu*, him.

10. **לֹא יָסוּר שֵׁבֶט מִיְהוּדָה** *lo yasur shebet mi-hudah*, the scepter shall not depart from Judah. **לֹא** *lo*, not; **יָסוּר** *yasur*, he shall depart, 3 perf. sing. m. fut. Kal. **ר. סוּר** *sur*, he departed. **שֵׁבֶט** *shebet*, a scepter; **מִ** *mi*, from.

וּמְחֹקֵק *umchokek*, and a lawgiver, legislator, or a statute-maker. **ר. חָקַק** *chakak*, he decreed. Hence **מְחֹקֵק** *mechokek*, a law-maker.

מִבֵּין רַגְלָיו *mibbeyn raglayu*, from between his feet. **מִ** *mi*, from; **בֵּין** *beyn*, between; **רֶגֶל** *regel*, a foot, dual, m. **רַגְלַיִם** *raglayim*, and contracted **רַגְלֵי** *ragley*, the feet, or both the feet; **ו** *Vau*, the affix of 3 perf. sing. m. **רַגְלָיו** *raglayu*, his feet.

עַד כִּי יָבוֹא שִׁילֹה *ad ki yabo Shiloh*, until that SHILOH shall come. **עַד** *ad*, until, a particle of continuance of time; **כִּי** *ki*, that; or both together, **עַד כִּי** *ad ki*, until that: **יָבוֹא** *yabo*, he shall come, 3 perf. sing. fut. Kal. **ר. בֹּא** *bo*, he did come.

וְלוֹ יִקְהָת עַמִּים *velo yikkehat amim*, and to him shall be the gathering of the people. **וְ** *ve*, and; **לוֹ** *lo*, to him; **ל** *Lamed*, to, or unto; **ו** *o*, him. **יִקְהָת** *yikkehah*, or **יִקְהָת** *yikkehat*, a gathering together; or, as some say, obedience. **עַמִּים** *amim*, pl. m. from sing. **עַם** *am*, people.

שִׁילֹה *Shiloh*, SHILOH, one of the glorious names of the MESSIAS, denoting him to be the only procurer of our happiness, and our alone peace-maker with God. Christians and Jews acknowledge the
MESSIAH

MESSIAH to be here intended by this remarkable prophecy: but they differ in the derivation of the word *שִׁלֹה* *Shiloh*.

(1.) Some bring it from the root *שָׁלַח* *shalah*, he was quiet, peaceable, safe, happy. Isa. ix. 7.

(2.) Others, especially those who reject the vowel-points, take it from the initial letters of these words;

שִׁשְׁיִשְׁתִּי שָׁלֹחַ לְהַמְלֹכָה *sh ish lo hamelocah*, the kingdom which there is for him. This the LXX. have partly followed.

(3.) Some translate the letters literally; *שׁ*, who, or which; *י*, shall be; *ל*, of; *ה*, a or the (woman); i. e. who shall be of the woman, the seed of the woman, our King and Saviour. This way of dealing with a word is a species of the Jewish Cabala, called Notaricon.

4. Others translate it, *His name Jesus, unto believers the Saviour*. Thus,

שׁ	שְׁמוֹ	his name
י	יֵשׁוּעַ	JESUS
ל	לְנֶאֱמָנִים	unto believers
ה	הַמּוֹשִׁיעַ	the Saviour.

(5.) Others,

(5.) Others, *Who shall be born of the blessed Virgin*

שִׁיהִיהָ who shall be

יָלִיד born

לְעַלְמָה of the Virgin

הַבְּרוּכָה the blessed.

Such interpretations are perhaps more chimerical than useful.

(6.) Rabbi D. Kimchi derives it from the root שָׁלַח, a child; and ה, the feminine termination; and expounds it, *His or her son*. He says, it is a prophecy of the MESSIAH.

(7.) R. Bechai and Galatinus suppose, שִׁלָּה is put for שְׁלִיָּתוֹ, the secundines, and *profluvium sanguinis*; intimating that the MESSIAH should be born, *de matre sine patre*. Matt. i. 20, 23.

(8.) Munster, Oleaster, Grotius, &c. suppose, it should be read שִׁלָּח or שְׁלִיָּח, from שָׁלַח, he sent. So CHRIST was sent from God with great power. John iii. 17. v. 36. *Mihi hæc versio maxime probatur.*

The Chaldee Paraphrast on this verse says, “ He
“ that hath dominion, shall not be taken away
U “ from

“ from Judah, nor a scribe from his children’s
 “ children, until the CHRIST come, whose the
 “ kingdom is; and him shall the people obey.”

The Targum of Jerusalem says, “ Kings shall
 “ not cease from the house of Judah, nor doctors
 “ that teach the law, from his children’s children,
 “ until the time that the King CHRIST do come,
 “ whose the kingdom is; and all kings of the earth
 “ shall be subject to him.” See likewise in Bre-
 shith Rabba.

Till the captivity, all along from David’s time,
 the scepter was in Judah, and from thence go-
 vernors of that tribe, or of the Levites that adhered
 to it, which was equivalent, till Judah became a
 province of the Roman empire, just at the time of
 our Saviour’s birth, and was at that time taxed as
 one of the provinces. Luke ii. 1. And at the
 time of his death, the Jews expressly acknowledged,
 “ We have no king, but Cæsar.” Hence it is
 undeniably inferred against the Jews, that our
 LORD JESUS CHRIST is he that should come; and
 we are to look for no other; for he came exactly
 at the time appointed.

XIII.

Balaam's Prophecy of CHRIST, the Star of Jacob.

Numb. xxiv. 16, 17.

16 נֶאֱמַר שׁוֹמֵעַ אֱמִר־יֵאל וְיֹדֵעַ דַּעַת אֱלִיֹן מַחֲזֶה
שְׁדֵי יַחֲזֶה נוֹפֵל וְגִלּוֹי עֵינַיִם:

17 אֶרְאֶנּוּ וְלֹא עֲתָה אֲשׁוּרֶנּוּ וְלֹא קְרוֹב דָּרֶךְ פּוֹקֵב
מִיַּעֲקֹב וְקָם שָׁבֹט מִיִּשְׂרָאֵל וּמַחֲזֵץ פְּאֵתִי מוֹאֵב
וְקִרְקֹר כָּל בְּנֵי יִשְׂרָאֵל:

16. נֶאֱמַר *neum*, he said, a word, a speech (even he who).

שׁוֹמֵעַ אֱמִר־יֵאל *shomeang imrey El*, hearing the words of God. שׁוֹמֵעַ *shomeang*, hearing, he who hears; participle Benoni. r. שָׁמַע *shamang*, he heard.

וְיֹדֵעַ *veyodeang*, and knowing, or he who knows; participle Benoni. r. יָדַע *yadang*, he knew.

דַּעַת אֱלִיֹן *daat elyon*, the knowledge of the Most High. עֲלִיֹן *elyon*, high, uppermost, most high. r. עָלָה *alah*, he ascended, went up, lifted up.

מַחֲזֶה שְׁדֵי יַחֲזֶה *machazeh Shadday yechezeh*, the vision of the Almighty he shall see, or which saw the

the vision of the Almighty: the future being sometimes put for the other tenses. **מַחֲזֶה** *machazeh*, a vision: *r.* **חָזָה** *chazah*, he saw, beheld. **שְׁדַי** *Shad-day*, the Almighty, Omnipotent, All-sufficient. This word comprehends all the infinite excellencies and attributes of God: probably from **שׁ** *she*, or **שׁ**, *sha*, who, and **דַּי** *day*, sufficient, or sufficiency: or from **שָׁדַד** *shadad*, he destroyed and wasted. “God can create, and he destroys,” **יַחֲזֶה** *yechezeh*, he shall see, 3 perf. sing. m. fut. Kal: *r.* **חָזָה** *chazah*, he saw.

נוֹפֵל *nophel*, falling, one who falleth, to wit, into a trance. It is Benoni, Kal, sing. *r.* **נָפַל** *naphal*, he fell.

וּגְלַי עֵינַיִם *uggluy eynayim*, and having open the eyes, but the eyes being open. *r.* **גָּלָה** *galah*, he opened, revealed.

17. **אֶרְאֶנּוּ** *erennu*, I shall see him. **נֵי** *nu*, him; **אֶרְאֶה** *ereh*, or **אֶרְאֶה** *ere*, I shall see, 1 perf. sing. fut. Kal. *r.* **רָאָה** *raah*, he saw, beheld. **ה** is sometimes cast away, when the pronoun is added: so here, instead of **אֶרְאֶה־נֵי** *erehennu*, I shall see him.

וְלֹא עַתָּה *velo attah*, but not now, and not at present.

אֶשׁוּרֶנּוּ *ashurennu*, I shall behold him, 1 perf. sing. fut. Kal. *r.* **שָׁר** *shur*, he did sing; likewise, he

he looked, beheld stedfastly, with broad and constant looks, as musicians carefully observe their notes in learning their tunes. Hence שׁוֹר *shor*, an ox, which requires great inspection of the herdsman: and שׁוֹר *shur*, an enemy, which diligently observes the ways and actions of his adversary.

וְלֹא קָרוֹב *velo karob*, but not nigh, and not near. קָרוֹב *karob*, and f. קְרוֹבָה *kerobah*, nigh, any thing near, a neighbour. קָרַב *karab*, he approached, drew near.

דָּרַךְ כּוֹכַב *darach cocab*, a star hath come, there went a star, or there shall come a star. כּוֹכַב *cocab*, a star; דָּרַךְ *darach*, he went, trod upon, stamped down, bent. It is the root.

מִיַּעֲקֹב *miyaakob*, from Jacob. אָקַב *akab*, he held by the heel, supplanted, overturned by the heel, defrauded of his right. Hence יַעֲקֹב *Yackob*, Jacob, the son of Isaac, either because he held his brother by the heel, when he was born, or because he supplanted him of his birth-right, and his father's blessing. Gen. xxvii. 36.

וְקָם שֵׁבֶט מִיִּשְׂרָאֵל *vekam shebet miyisrael*, and a scepter shall rise out of Israel. שֵׁבֶט *shebet*, a scepter; קָם *kam*, he arose; or קוּם *kum*, the root.

וּמַחֵץ *umachats*, and shall smite. וּ, and, conversive; מַחֵץ *machats*, he smote, broke, wounded: it is the root.

פְּתִי

פִּאֲתֵי *paatey*, the corners; contracted for פִּאֲתִים *paatim*. Sing. פֶּאֶה *peah*, a corner, quarter, plot of ground.

מוֹאָב *Moab*, of Moab.

וְקָרָקַר *vekarkar*, and he shall destroy, 3 perf. sing. m. pret. Kal. קָרָקַר *karkar*, he broke down, &c.

כָּל בְּנֵי שֵׁת *cal beney Sheth*, all the sons (children) of Sheth.

XIV.

The Prophecy of Moses concerning CHRIST, the great Prophet and Mediator between God and Man.

Deut. xviii. 15, 16, 17, 18, 19.

15 גָּבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמוֹנִי יָקִים לְךָ יְהוָה
אֱלֹהֶיךָ אֵלָיו הִתְשַׁמְעוּ:

16 כָּכָל אֲשֶׁר־שָׂאֲלָתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֶב
בְּיוֹם הַקָּהָל לֵאמֹר לֹא אִסַּף לְשִׁמוֹעַ אֶת־קוֹל
יְהוָה אֱלֹהֵי וְאֶת־הָאִשׁ הַגְּדוֹלָה הַזֹּאת לֹא־
אֶרְאֶה עוֹד וְלֹא אָמוּת

17 וַיֹּאמֶר

17 וַיֹּאמֶר יְהוָה אֵלַי הִיטִיבוּ אֲשֶׁר דִּבַּרְתִּי:

18 נָבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כְּמוֹד וְנִתְּנִי
דְּבָרִי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֶת כָּל־אֲשֶׁר אֶצְוֶנוּ:

19 וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמָע אֶל דְּבָרִי אֲשֶׁר
יִדְבֹּר בְּשִׁמִּי אֲבוֹכִי אֲדַרֵּשׁ מֵעַמּוֹ:

15. נָבִיא *nabi*, a prophet. נִבָּא *nibba*, he prophesied.

מִקֶּרֶב *mikkirbecha*, from the midst of thee.
מִ *mi*, from; קֶרֶב *kereb*, the midst, or the middle;
ר. קָרַב *karab*, he approached.

מֵאֲחֵיהֶם *meacheycha*, from thy brethren. מִ *me*,
from; אֲחֵיהֶם *acheycha*, thy brethren.

כְּמוֹנִי *camoni*, like unto me, or as I. כִּי *ke*, or
כָּמוֹ *kamo*, as, like as; נִי *ni*, at the end, is the
first personal noun, me, or mine.

יְהוָה אֱלֹהֶיךָ *yakim lecha Jehovah Elo-*
heycha, the LORD thy God shall raise up to thee.
יִקְיֶמְךָ *yakim*, he shall cause to arise. (See it before,
Gen. xlix. 9. in יִקְיֶמְנוּ.) יְהוָה אֱלֹהֶיךָ *Jehovah*
Eloheycha, the LORD thy God. לְךָ *lecha*, to thee.

וְהִשְׁמַעְתִּי אֵלָיו *elaiu tishmaun*, to him shall ye
hearken. אֶל *el*, or אֵלַי *eley*, to, unto; and with
the affix ו *Vau*, him; אֵלָיו *elaiu*, to him. וְהִשְׁמַעְתִּי
tishmau, ye shall hearken or hear, 2 pers. pl. m.
fut.

fut. Kal. *ר. שָׁמַע* he heard. In fut. *יִשְׁמַע* *yish-mang*, he shall hear; *תִּשְׁמַע* *tishmang*, thou shalt hear; and in pl. *יִשְׁמְעוּ* *yeshmeu*, they shall hear; and 2 perf. *תִּשְׁמְעוּ* *tishmau*, ye shall hear. ¶ Nun at the end is paragogic; i. e. placed only for better sound.

16. *כָּכָל* *kecol*, according to all.

אֲשֶׁר *asher*, which, who.

שָׁאַלְתָּ *shaalta*, thou hast sought, or thou hast desired: it is 2 perf. sing. m. pret. Kal. *ר. שָׁאַל* *shaal*, he sought, he desired.

מֵעַם יְהוָה אֱלֹהֶיךָ *meim Jehovah Eloheycha*, from the LORD thy God. *מֵי* *me*, or *מֵעַם* *meim*, from, &c.

בְּחֹרֵב *bechoreb*, in mount Horeb.

בְּיוֹם הַקָּהָל *beyom hakkahal*, in the day of the assembly. *בְּ* *be*, in; *יוֹם* *yom*, a day; *קָהָל* *kahal*, an assembly, or congregation. *ר. קָהָל* *kahal*, he gathered together.

לֵאמֹר *lemor*, saying; or by saying, in saying.

אָמַר *emor*, to say: it is the infin. Kal. *ר. אָמַר* *amar*, he said. *ל* is usually put before the infin.

לֹא אֶסֶף לִשְׁמוֹעַ *lo ofeph lishmoang*, I will not add to hear; i. e. I will not hear again, or let me not hear again. *לֹא* *lo*, not; *אֶסֶף* *oseph*, I will add, 1 perf. sing. fut. Kal. *ר. אֶסֶף* *asaph*, he added. In fut. *יֹסֶף* *yoseph*, he shall add; *תֹּסֶף* *toseph*, thou shalt add; and *אֶסֶף* *oseph*, I shall add.

add. **לִשְׁמוֹעַ** *lishmoang*, to hear: it is the infin. Kal, with **ל** prefixed. *r.* **שָׁמַע** *shamang*, he heard.

אֶת קוֹל יְהוָה אֱלֹהָי *et kol Jehovah Elohay*, the voice of the LORD my GOD. **קוֹל** *kol*, a voice; **אֶת** *et*, a particle noting the accusative case; **אֱלֹהָי** *Elohay*, my GOD; the sing. is **אֱלֹהַ** *Eloah*, GOD; pl. **אֱלֹהִים** *Elohim*, contracted **אֱלֹהֵי** *Elohey*, GOD; and with the affix **י** *Yod*, of the first pers. sing. me, or my.

וְאֵת הַגְּדוֹלָה הַזֹּאת *veet haesh haggedolah hazzot*, and this great fire. **וְאֵשׁ** *veet*, and; **אֵשׁ** *esh*, a fire; **גָּדוֹל** *gadol*, or **גְּדוֹלָה** *gedolah*, great; *r.* **גָּדַל** *gadal*, he was great. **זֹאת** *zot*, this or that. The particle **הַ** *ha*, is put before all these three words, as usually.

לֹא אֶרְאֶה עוֹד *lo ereh od*, I shall not see any more, or let me not see any more. **לֹא** *lo*, not; **אֶרְאֶה** *ereh*, I shall see, 1 pers. sing. fut. Kal. *r.* **רָאָה** *raah*, he saw. **יִרְאֶה** *yireh*, or contracted **יֵרָאֶה** *yereh*, he shall see; and in 1 pers. sing. **אֶרְאֶה** *ereh*, I shall see; **תֵּרָא** *tere*, thou shalt see. **עוֹד** *od*, as yet, or any more.

וְלֹא אָמוּת *velo amut*, and I shall not die, or that I die not. **אָמוּת** *amut*, I shall die: it is the 1 pers. sing. fut. Kal. *r.* **מוּת** *mut*, he died. In fut. **יָמוּת** *yemut*, or **יָמוּת** *yamut*, he shall die.

17. וַיֹּאמֶר יְהוָה אֵלַי *vayomer Jehovah Elay*, and the LORD said to me. אֶל *el*, to; and with affix י *Yod*, me; אֵלַי *elay*, to me.

הֵיטִיבוּ אֲשֶׁר דִּבְּרוּ *heyribu asher dibberu*, they have done good (in) what they have spoken; i. e. they have spoken well what they have said. הֵיטִיבוּ *heyribu*, they have done good: it is 3 perf. pl. pret. Hiphil. יָטַב *yatab*, he was good. In Hiphil, הֵיטִיב *heytib*, he did good. אֲשֶׁר *asher*, who, what, which. דִּבְּרוּ *dibberu*, they have spoken: it is 3 perf. pl. pret. Pihel. דָּבַר *dabar*, he spoke. In Pihel, דִּבֵּר *dibber*.

18. נָבִיא אֲקִים לָהֶם *nabi akim lahem*, a prophet I will raise up to them. See נָבִיא *nabi*, ver. 15. אֲקִים *akim*, I will raise up, 1 perf. sing. fut. Hiph. קָם *kum*, he arose. In Hiph. הָקִים *hekim*, he caused to arise. In fut. יָקִים *yakim*, he shall raise up, or he shall make to arise. לָהֶם *lahem*, to them; לָ *la*, to; הֶם *hem*, them.

מִקְרֵב אֶחֱיהֶם כָּמוֹךָ *mikkereb acheyhem camocha*, from the midst of their brethren, like unto thee. מִי *mi*, from; קֵרֵב *kereb*, the midst; אֶחֱי *achey*, brethren; הֶם *hem*, the affix of the 3 perf. pl. m. they, them, or their's; כָּמוֹךָ *camocha*, like to thee.

וְנָתַתִּי *venatatti*, and I shall give, or I will put. נָתַתִּי *natatti*, 1 perf. sing. pret. Kal, (which תִּי *ti*, at the end noteth) I have given; but ו *Vau*, put before

before it, is converfive, and turns the preter tenfe into the future fignification, I fhall give or put. *נָתַן* *natan*, he gave. *נִתַּתִּיכָה* *netatticha*, I have given thee.

דְּבָרִי *debaray*, my words. *דָּבַר* *dabar*, he fpoke. Hence *דָּבָר* *dabar*, a word; in pl. *דְּבָרִים* *debarim*, and contracted *דִּבְרֵי* *dibreya*, or *דְּבָרֵי* *debareya*, words; and with affix *י* *Yod*, of the 1 perf. my; *דְּבָרִי* *debaray*, my words.

בְּפִיו *bepiv*, in his mouth. *בְּ* *be*, in; *פֶּה* *peh*, or *פִּי* *pi*, the mouth; *וְ* *Vau*, his.

וְדָבַר *vedibber*, and he fhall fpeak. *דִּבֶּר* *dibber* is 3 perf. fing. pret. Pihel. *דָּבַר* *dabar*, he fpoke. *וְ* *ve*, and, converfive.

אֵלֵיהֶם *eleyhem*, to them. *אֶל* *el*, or *אֵלַי* *eley*, to, or unto; *הֵם* *hem*, them.

אֶת כָּל אֲשֶׁר *et col asher*, all which, or all that which.

אֶצְוֶנּוּ *atsavvennu*, I fhall command him: it is 1 perf. fing. fut. Pihel. *צִוָּה* *tsavah*; in Pihel, *צִוָּה* *tsivvah*, he commanded; in fut. Pihel, *יִצְוֶה* *yetfavveh*, he fhall command; and in 1 perf. *אֶצְוֶה* *atsavveh*, I fhall command: but with affix *נּוּ* *nu*, him, *ה* is left out; thus, *אֶצְוֶנּוּ* *atsavvennu*, I fhall command him.

19. *וְהָיָה* *vehayah*, and it fhall come to pafs, or, and it was. *הָיָה* *hayah* is the root, he was; but

but ו turns it into the future signification, he or it shall be.

הַאִישׁ *haish*, that man. אִישׁ *ish*, a man.

אֲשֶׁר לֹא יִשְׁמַע *asher lo yishmang*, who shall not hear or hearken.

אֶל דְּבָרִי *el debaray*, to my words.

אֲשֶׁר יִדְבֹר *asher yedabber*, which he shall speak.

יִדְבֹר *yedabber*, he shall speak: it is 3 perf. sing. fut. Pihel. דָּבַר *dabar*, he spoke.

בְּשְׁמִי *bishmi*, in my name. בִּי *bi*, in; שֵׁם *shem*, a name; and with affix י *Yod*, me, or my; שְׁמִי *shemi*, my name.

אֲנוּכִי אֶדְרֹשׁ מֵעִמּוֹ *anochi edrosh meimmo*, I will require it from him. אֲנוּכִי *anochi*, the same with אֲנִי *ani*, the first personal pronoun, I. אֶדְרֹשׁ *edrosh*, I will seek, or I will require; 1 perf. sing. fut. Kal. דָּרַשׁ *darash*, he sought, or he required. In fut. יִדְרֹשׁ *yidrosh*, he shall seek or require; תִּדְרֹשׁ *tidrosh*, thou shalt seek; and 1 perf. m. אֶדְרֹשׁ *edrosh*, I shall seek or require. מֵעִמּוֹ *meimmo*, from him, or of him. מֵ *me*, or מֵעִם *meim*, of, or from; וְ *o*, at the end, the affix of 3 perf. sing. him, or his.

XV.

Isaiah's Prophecy of the Conception and Birth
of CHRIST.

Isa. vii. 10, 11, 12, 13, 14.

10 וַיֹּסֶף יְהוָה דְּבַר אֶל־אָחָז לֵאמֹר:

11 שְׂאֵל־לְךָ אוֹת מֵעַם יְהוָה אֱלֹהֶיךָ הֲעֵמֶק שְׂאֵלָה
אוֹ הַגְּבֵה לְמַעַלָּה:

12 וַיֹּאמֶר אָחָז לֹא־אֶשְׂאֵל וְלֹא־אֶגֶּסֶה אֶת־יְהוָה:

13 וַיֹּאמֶר שְׁמַעוּ־נָא בֵּית דָּוִד הִמְעַט מִכֶּם הַלְאוֹת
אֲנָשִׁים כִּי תִלְאוּ נָם אֶת־אֱלֹהֵי:

14 לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעֵלְמָה
הָרָה וְיוֹלְדֶת בֶּן וְקָרָאת שְׁמוֹ עִמְנוּאֵל:

10. *vayoseph* וַיֹּסֶף יְהוָה דְּבַר אֶל אָחָז לֵאמֹר
Jehovah dabber el Achaz lemor, and the LORD added
to speak to Ahaz, saying; or, and the LORD spake
again, &c. *yoseph* יוֹסֵף, he shall add, or he will
add; 3 pers. sing. m. fut. Hiph. *yasaph* יָסַף;
in Hiph. *hoseph* הוֹסִיף, he did add. ו turns the
future

future into the preter signification. דַּבֵּר *dabber*, to speak: it is the infinitive or indefinite tense of Pihel. דַּבַּר *dabar*; in Pihel, דִּבֵּר *dibber*, he spoke or did speak. אֶל *el*, to, unto. אַחָז *Achaz*, Ahaz. לֵאמֹר *lemor*, to say, or saying: it is infin. Kal, with ל prefixed. אָמַר *he said*. In the infin. אִמֹר *emor*, to say.

11. שְׁאַל לְךָ אֹת מֵעַם יְהוָה אֱלֹהֶיךָ *sheal lecha et meim Jehovah Eloheycha*, ask to thee a sign from the LORD thy God. שְׁאַל *sheal*, ask thou: it is imper. Kal, sing. m. שָׁאַל *shaal*, he did ask or require. מֵעַם *meim*, from: מִי *me*, in the beginning of a word, is from; and עִם *im*, with. יְהוָה אֱלֹהֶיךָ *Jehovah Eloheycha*, the LORD thy God: their roots are הָיָה *hayah*, or הָוָה *havah*, and אָלָה *alah*.

הַעֲמֵק שְׁאַלָה *haamek shealah*, make deep the petition; i. e. ask (thee a sign either) in the depth. הַעֲמֵק *haamek*, make thou deep: it is imperative Hiph, sing. עָמַק *amak*, he was deep. In Hiph. הֶעֱמִיק *heemik*, he made deep; and in imper. הֶעֱמִיק *haamik*, or הַעֲמֵק *haamek*, make thou deep. שְׁאַלָה *shealah*, a petition. שָׁאַל *shaal*, he did ask.

אוּ הִגַּבְהָ לְמַעַלָה *o hagbeah lemaalah*, or make thou high (the petition) above; i. e. (ask the petition) in the height above, or ask thee a sign from the height above. הִגַּבְהָ *hagbeah*, make thou high: it

it is imper. sing. Hiph. *r.* גָּבַהּ *gabah*, he was high. In Hiph. הִגְבִּיחַ *hagbiah*, or הִגְבִּיעַ *hagbeah*, make thou high. לִמְעַלָּה *lemaalah*, the same as מַעְלָה *maalah*, or מַעְלָה *malah*, above. *r.* עָלָה *alah*, he ascended.

12. וַיֹּאמֶר אַחָז *vayomer Achaz*, and Achaz said. לֹא אֶשְׁאַל *lo eshal*, I will not ask, or I will not seek. לֹא *lo*, not: אֶשְׁאַל *eshal*, I will seek or ask; it is 1 pers. sing. fut. Kal. *r.* שְׁאַל *shaal*, he asked. וְלֹא אֲנַסֶּה אֶת יְהוָה *velo anasseh et Jehovah*, and I will not tempt the LORD. אֲנַסֶּה *anasseh*, I will prove or tempt: it is fut. Pihel, (which Dages in the second radical notes) 1 pers. sing. (which א notes.) *r.* נָסָה *nasah*; in Pihel, נִסָּה *nissah*, he tempted, tried, proved.

13. וַיֹּאמֶר שְׁמְעוּ נָא בֵּית דָּוִד *vayomer shetmu na beth David*, and he said, hear ye now, O house of David. נָא *na*, now, or a particle of exhortation, I pray you. בֵּית *beth*, a house. דָּוִד or דָּוִיד *david*, beloved, or a friend; the same as דּוֹד *dod*.

הַמֶּעַט מִכֶּם *hamat mickem*, is it little for you? or is it a small thing for you? מֶעַט *meat*, little or small. *r.* מֵעַט *amat*, he was little or small. הַ *ha*, prefixed, is a note of interrogation. מִכֶּם *mickem*, from you, or for you. מִי *mi*, from, for:

כֶּם

כֶּם *chem*, the affix of 2 perf. pl. m. you, your, or your's.

הִלָּאת אַנָּשִׁים *halot anashim*, to weary men, or that ye should weary men. הִלָּאת or הִלָּאתוֹת *halot*, to weary, to make weary: it is infin. Hiph. r. לָאָה *laah*, he was weary. In Hiph. הִלָּאָה *helah*, he wearied, or he made weary. Verbs ending in ה, in the infin. usually change the ה into וֹת; in the infin. Hiph. הִלָּאתוֹת *halot*, to weary. אַנָּשִׁים *anashim*, men, properly miserable and mortal men; pl. m. from שִׁינִי *enosh*, man. r. אָנַשׁ *anash*, he grieved, was sick.

כִּי תִלָּאוּ גַם אֶת אֱלֹהֵי *ki taleu gam et Elohay*, but ye will weary also my God, or unless ye weary also my God. כִּי *ki*, for, because, but, although, unless. תִּלָּאוּ *taieu*, or *talu*, ye shall weary; 2 perf. pl. m. fut. Hiph. r. לָאָה *laah*; in Hiph. הִלָּאָה *halah*, he wearied; in fut. Hiph. יִלָּאָה *yaleh*, he shall weary; pl. יִלָּאוּ *yalu*, תִּלָּאוּ *talu*, they or ye shall weary.

14. לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת *lachen yitten Adonay hu lachem ot*, therefore the LORD he will give to you a sign. לָכֵן *lachen*, therefore. יִתֵּן *yitten*, he shall give, contracted for יִנָּתֵן *yinten*, 3 perf. sing. fut. Kal; the first radical נ being left out, and Dages put for it. r. נָתַן *natan*, he did give. אֲדֹנָי *Adonay*, the LORD, one of the great

great names of God. **הוא** *hu*, he, or he himself;
3 personal pronoun. **לכם** *lachem*, to you: **ל** *la*,
to, unto; **כם** *chem*, you.

אות *ot*, a sign. Some derive it from **אתה** *atah*,
he did come; because a sign doth shew what is to
come, or to be done.

הנה העלמה הרה *hinneh haalmah harah*, behold
a virgin shall conceive, or a virgin (is) with child.
הנה *hen*, or **הנה** *hinneh*, behold. **עלמה** *almah*, a
pure virgin, properly hidden (at home with her
parents) from any man. **עלם** *alam*, he did hide.
ה *ha*, prefixed, is the usual demonstrative particle.
הרה *harah*, a woman who hath conceived, or a
woman with child. **רה** *harah*, she conceived.

ויולדת בן *veyoledet ben*, and she beareth a son,
or, and she shall bear a son. **יולדת** *yoledet*,
or **יולדת** *yoladat*, bearing, or she who bears or
bringeth forth: it is participle present, or Benoni,
sing. **ילד** *yalad*, to bear, or bring forth. In
Benoni, m. **יולד** *yoled*, and f. **יולדה** *yoldah*, or
יולדת *yoledet*, bearing or bringing forth. **ו** *ve*,
and, prefixed, gives it a future signification, and
she shall bear. **בן** *ben*, a son.

וקראת שמו עמנואל *vekarat shemo Immanuel*,
and she shall call his name IMMANUEL, i. e. God
with us. **קראת** *karat* is for **קראה** *karah*, she
called; 3 pers. sing. f. pret. Kal. **קרא** *kara*,
he called. **ו** *ve*, and, prefixed, is conversive. **שם**

X

a name;

a name; *ו* o, his. עִמָּנוּאֵל *Immanuel*, IMMANUEL, God with us; אֵל *El*, GOD; עִמָּנוּ *immanu*, with us. St. Matthew refers to this, chap. i. 22, 23.

XVI.

The Prophecy of Jeremiah, concerning CHRIST
our Righteousness, the BRANCH of David.

Jer. xxiii. 5, 6.

5 הִנֵּה יָמִים בָּאִים נֹאֵם-יְהוָה וְהָקִימוּתִי לְדָוִד
צֶמַח צְדִיק וּמֶלֶךְ מֶלֶךְ וְהִשְׁכִּיל וַעֲשֶׂה מִשְׁפָּט
וַיִּצְדָּק בְּאֶרֶץ:

6 בְּיָמָיו תִּתְּשַׁע יְהוּדָה וַיִּשְׂרָאֵל יִשְׁכּוֹן לְבֵטָח וְנָהָר
שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה צְדִיקָנוּ:

5. הִנֵּה *hinneh*, or הֵן *hen*, behold, attend, admire.

יָמִים *yamim*, the days; pl. m. Sing. יוֹם *yom*, a day.

בָּאִים *baim*, coming, or they who come; pl. m. Benoni, Kal. בּוֹא *bo*, contr. בָּא *ba*, he came.

יְהוָה

נֶאֱמַר יְהוָה *neum Jehovah*, saith the LORD, or the word of the LORD. נֶאֱמַר *neum*, a word, speech.

וְהִקִּמֹתִי *vahakimoti*, and I will raise up; 1 pers. sing. pret. Hiph. *r.* קָם *kum*, he arose. See the irregular verbs.

לְדָוִד *ledavid*, to David. לְ *le*, to, unto.

צֶמַח *tfemach*, a branch, a bud.

צַדִּיק *tfaddik*, righteous, just.

וּמֶלֶךְ מֶלֶךְ *umalach melech*, and a king shall reign.

וְ *u*, and, converfive; מֶלֶךְ *malach*, he reigned: it is the root. Hence מֶלֶךְ *melech*, a king.

וְהִשְׁכִּיל *vehiskil*, and he shall prosper; 3 pers. sing. pret. Hiph. *r.* שָׁכַל *fachal*, he prospered.

וַעֲשָׂה *veasah*, and he shall do. וְ *ve*, and, converfive; עָשָׂה *asah*, he did, or he made: it is the root itself.

בְּשֹׁפֶט *mishpat*, with judgment. *r.* שָׁפַט *shaphat*, he judged. מִן *mi*, from, with.

וּצְדָקָה *utsdakah*, and (with) righteousness. *r.* צָדַק *tsadak*, he was righteous.

בְּאֶרֶץ *baarets*, in the earth. בְּ *ba*, in; אֶרֶץ *arets*, the earth.

6. בְּיָמָיו *beyamayv*, in his days. בְּ *be*, in; יוֹם *yom*, a day; pl. m. יָמִים *yamim*, and contracted, יָמַי *yamey*, days; and with the affix וְ *Vau*, his; יָמָיו *yamayv*, his days.

יְהוָה

יְהוּדָה תִּיּוּבָשָׁנָה *tivvashang Yehudah*, Judah shall be saved. יְהוּדָה *Yehudah*, Judah. יָדָה *yadah*, he cast, praised, confessed. תִּיּוּבָשָׁנָה *tivvashang*, she (or it, f.) shall be saved; 3 perf. sing. f. fut. Niph. יָשָׁנָה *yashang*, he saved. Fut. Niph. יִיּוּבָשָׁנָה *yivvashang*, he shall be saved; נ Nun, the mark of Niphal, being changed into Dages, in ו.

וַיִּשְׂרָאֵל, *veyisrael*, and Israel.

יִשְׁכֵּן *yishken*, he shall dwell; 3 perf. sing. m. fut. Kal. שָׁכַן *shachan*, he inhabited, dwelt in.

לְבֶטַח *labetach*, in safety. לָ *la*, to, into; בֶּטַח *betach*, safety, security.

וְזֶה *vezeh*, and this.

שְׁמוֹ *shemo*, his name. וְ *o*, his, of him; שֵׁם *shem*, a name.

אֲשֶׁר *asher*, who, which, that.

יִקְרָאוּ *yikreo*, he (or any) shall call him; i. e. he shall be called; 3 perf. sing. m. fut. Kal. קָרָא *kara*, he called. וְ *o*, him.

יְהוָה צְדִקְנוּ *Jehovah tsidkenu*, the LORD our righteousness. יְהוָה *Jehovah*, JEHOVAH, the LORD. הָיָה *hayah*, he was. צְדִקְנוּ *tsidkenu*, our righteousness; נוּ *nu*, our; צֶדֶק *tsedek*, righteousness, justice, justification. 1 Cor. i. 30.

XVII.

The Prophecy of Ezekiel, concerning CHRIST
the Pastor of the Church.

Ezek. xxxiv. 23, 24.

23 וְהִקְיִמֹתִי עֲלֵיהֶם רוֹעָה אֶחָד וְרָעָה אֶתְהֶן
אֶת עַבְדִּי דָוִד הוּא יִרְעָה אֹתָם וְהוּא יִהְיֶה
לָהֶן לְרוֹעָה:

24 וְאֲנִי יְהוָה אֱהִיָּה לָהֶם לֵאלֹהִים וְעַבְדִּי דָוִד
בָּשִׂיא בְּתוֹכָם אֲנִי יְהוָה דְּבַרְתִּי:

23. וְהִקְיִמֹתִי *vahakimoti*, and I will raise up.
See Jer. xxiii. 5.

עֲלֵיהֶם *aleyhem*, over them, upon them, unto
them.

רוֹעָה אֶחָד *roeh echad*, one shepherd. אֶחָד *echad*,
one. רוֹעָה *roeh*, a shepherd, a pastor, one who
feeds; Benoni, Kal. רָעָה *raah*, he fed.

אֶת עַבְדִּי דָוִד *et abdi David*, my servant David.
עַבְדִּי *abdi*, my servant. עָבַד *abad*, he served.

הוּא יִרְעָה אֹתָם *hu yireh otam*, he shall feed
them. הוּא *hu*, he. אֹתָם *otam*, them. יִרְעָה
yireh,

yireh, he shall feed; 3 perf. sing. m. fut. Kal.
 r. רָעָה *raah*, he did feed.

וְהוּא יִהְיֶה *vehu yiyheh*, and he shall be; 3 perf. sing. m. fut. Kal. r. הָיָה *hayah*, he was.

לָהֶם לְרוֹעֶה *lahem leroeh*, to them for a shepherd, or their shepherd. לָהֶם *lahem*, to them, for them; לְ *la*, to, for. רוֹעֶה *roeh*, a shepherd, pastor.

24. וְאֲנִי יְהוָה *veani Jehovah*, and I the LORD; אֶחְיֶה *ehyeh*, I will be; 1 perf. sing. fut. Kal. r. הָיָה *hayah*, he was.

לָהֶם לֵאלֹהִים *lahem lelohim*, to them for a GOD.

וְעַבְדִּי דָוִד *veabdi David*, and my servant David.

נָשִׂיא *nasi*, a prince.

בְּתוֹכָם *betocham*, in the midst of them. בְּ *be*, in; תוֹךְ *toch*, the midst, or middle; אֲנִי *am*, them.

אֲנִי יְהוָה דִּבַּרְתִּי *ani Jehovah dibbarti*, I JEHOVAH have said, or I the LORD have spoken. אֲנִי *ani*, I. יְהוָה *Jehovah*, the LORD. דִּבַּרְתִּי *dibbarti*, I have said; 1 perf. sing. pret. Pihel. r. דָּבָר *dabar*; in Pihel, דִּבֵּר *dibber*, he said, or he spake.

XVIII.

The Prophecy of Daniel, concerning the Time
of CHRIST's Coming, and the blessed Effects
thereof.

Dan. ix. 24, 25, 26.

24 שָׁבָעִים שָׁבָעִים נִחָתָהּ עַל עַמָּךְ וְעַל-עִיר קֹדְשְׁךָ
לְכֹלֵי הַפֶּשַׁע וְלַחֲתָתָם חַטָּאוֹת וּלְכַפֵּר עוֹן
וּלְהָבִיא צֶדֶק עוֹלָמִים וּלְחַתּוֹם הַזּוֹן וּנְבִיא
וּלְמַשׁוּחַ קוֹדֶשׁ קֹדָשִׁים:

25 וְתִדַּע וְתִשְׁכַּל מִן-מוֹצֵא דָבָר לְהָשִׁיב וּלְבָנוֹת
יְרוּשָׁלַיִם עַד-מָשִׁיחַ נָגִיד שָׁבָעִים שְׁבַעָה וּשְׁבָעִים
שָׁנִים וּשְׁנָיִם רִתְּשׁוּב וּנְבִנְתָה רְחוֹב וְחָרוֹץ וּבְצוֹק
הָעִתִּים:

26 וְאַחֲרֵי הַשְּׁבָעִים שָׁנִים וּשְׁנָיִם יִכָּרֵת מָשִׁיחַ
וְאֵין לוֹ:

24. שָׁבָעִים *shabuim*, weeks; pl. m. שָׁבָע *shabuim*, a week; שְׁבָעִים *shibim*, seventy; שְׁבַעָה *shebang*, seven.

נִחָתָהּ *nechtach*, he or it is determined; 3 perf. sing. pret. Niphal; here taken impersonally, for, they

they are determined. *ר. חָתַךְ chatach*, he determined.

עַל עַמֶּךָ al ammecha, upon thy people.

וְעַל עִיר קֹדְשְׁךָ veal ir kodshecha, and upon the city of thy holiness, or upon thy holy city. *וְ* *ve*, and; *עַל al*, upon. *עִיר ir*, a city; pl. *עָרִים arim*, cities. *כָּךְ cha*, thy; *קֹדֶשׁ kodesh*, holiness. *ר. קָדַשׁ kadash*, he prepared, consecrated, sanctified.

לְכַלּא lecalle, to finish, restrain; infin. Pihel. *ר. כָּלָא chala*; in Pihel, *כִּלֶּה chilleh*, he finished, or absolved.

הַפְּשַׁע happeshang, transgression. *ר. פָּשַׁע pashang*, he rebelled, transgressed, offended, prevaricated.

וּלְחַתֵּם ulchatem, and to seal up; infin. Kal, with the usual *ל* put before it. *ר. חָתַם chatam*, he sealed up. This is the *כֶּתִיב chetib*, or textual reading: but the *קֶרִי keri*, or marginal reading, puts *ה* for *ח*; thus, *לְהַתֵּם lehatem*, to make an end; as if it were the infin. Hiph. *ר. תָּמַם tamam*; in Hiph. *הֵתַם hetam*, he finished, made an end: and in the infin. Hiph. *הַתֵּם hatem*, or with *ל* before, *לְהַתֵּם lehatem*, to make an end.

חַטָּאוֹת chattaot, sins; pl. f. Sing. *חַטָּאָה chat-taah*, a sin.

וּלְכַפֵּר ulcapper, and to make atonement, or to reconcile; infin. Pihel. *ר. כָּפַר caphar*; in Pihel, *כִּפֵּר kipper*, he made reconciliation.

עוֹן aon, (of or for) iniquity, wickedness.

וּלְהַבִּיא

וּלְהָבִיא *ulhabî*, and to bring in; infin. Hiph.

ר. בּוֹא *bo*, he came, or did come in. In Hiph.

הֵבִיא *hebi*, he caused to come in, he brought in.

צֶדֶק עוֹלָמִים *tsedek olamim*, righteousness everlasting, eternal justice. צֶדֶק *tsedek*, righteousness.

ר. צִדָּק *tsadak*, he was just, &c. עוֹלָמִים *olamim*,

eternal, everlasting; pl. m. from עוֹלָם *olam*, ever-

lasting. ר. עָלַם *alam*, he hid, kept secret, lurked.

וּלְחַתֹּם *velachtom*, and to seal up; infin. Kal.

ר. חָתַם *chatam*, he sealed up, signed, obstructed.

חֲזוֹן *chazon*, the vision. ר. חָזָא *chaza*, or חָזַח

chazah, he saw, looked, beheld.

וְנָבִיא *venabi*, and the prophet, or prophecy.

נָבִיא *nabi*, a prophet, or prophecy. ר. נִבָּא *nibba*,

he prophesied.

וּלְמַשׁוֹחַ *ulimshoach*, and to annoint; infin. Kal.

ר. מָשַׁח *mashach*, he annointed.

קֹדֶשׁ קְדוֹשִׁים *kodesh kodoshim*, the holy of holies,

or the most holy. קֹדֶשׁ *kodesh*, holy, holiness;

sing. m. and in pl. m. קְדוֹשִׁים *kodoshim*, holinesses,

or holy things. ר. קִדָּשׁ *kadash*, he consecrated,

made holy.

25. וְיָדַע *vetedang*, and thou shalt know; 2

perf. sing. m. fut. Kal. ר. יָדַע *yadang*, he knew.

In fut. יָדַע *yedang*, he shall know, &c.

וְתָשָׁל *vetaskel*, thou shalt understand; 2 perf.

sing. m. fut. Hiphil. ר. שָׁלַח *fachal*; in Hiphil,

יִשְׁכִּיל *hiskil*, he understood: and in fut. יִשְׁכֵּל *yaskil*, or without Yod, יִשְׁכֵּל *yaskel*, he shall understand.

מִן-מוֹצֵא דָּבָר *min motfa dabar*, from the going forth of the word. מִן *min*, from; מוֹצֵא *motfa*, a going forth. יָצָא *yatsa*, he went out. דָּבָר *dabar*, a word.

שׁוּב *shub*, he returned, brought back, restored. In Hiph. לְהַשִּׁיב *lehashib*, to restore; infin. Hiph. הִשִּׁיב *heshib*, he restored.

וְלִבְנוֹת יְרוּשָׁלַיִם *velibnot Yerushalaim*, and to build Jerusalem. וְ *ve*, and; לִ *li*, to, before the infin. Kal. בָּנָה *banah*, he built. Verbs having ה for their third radical, form their infinitive in וֹת. See גָּלָה *galah*, he revealed.

עַד *ad*, until, unto, to.

מָשִׁיחַ *Mashiach*, MESSIAH, CHRIST, the appointed Saviour of mankind, the annointed. מָשַׁח *maslach*, he annointed.

נָגִיד *nagid*, a prince, a captain. נָגַד *nagad*, he flowed, issued forth. In Hiph. הִגִּיד *higgid*, he declared, shewed, told.

שִׁבְעִים שָׁבָעָה *shibuim shibah*, seven weeks.

וּשְׁבָעִים *veshabuim*, and weeks.

שִׁשְׁשִׁים *shishshim*, threescore, sixty.

וּשְׁנַיִם *ushnaim*, and two.

וְהָרֹץ וְהַחֹב *tashub venibnetah* *recharob vecharuts*, the street and the (wall or) ditch shall

shall return and be built; i. e. it shall be built again. **תָּשׁוּב וְנִבְנְתָה** *tashub venibnetah*, it shall return and be built: an Hebrew phrase to express the doing any thing again. **תָּשׁוּב** *tashub*, 3 perf. sing. f. fut. Kal. **שׁוּב** *shub*, he returned. **נִבְנְתָה** *nibnetah*, 3 perf. sing. f. pret. Niph. **רָחַב** *banah*, he built. **וְ** *ve*, and, converfive. **רְחוֹב** *rechob*, a street; pl. f. **רְחוֹבוֹת** *rechobot*, streets. **רָחַב** *rachab*, he enlarged. **חָרוּץ** *charuts*, a ditch, a threshing instrument, gold, strong, industrious, careful. **חָרַץ** *charats*, he moved, cut down, determined, decreed.

וּבְצֹק *ubtsuk*, and in a strait, or trouble. **צֹק** *tsuk*, he straitened, cleaved to, oppressed, vexed.

הָעֵתִים *haittim*, of the times. **הָ** *ha*, the; **עֵתִים** *ittim*, times, pl. m. from sing. **עֵת** *et*, a time, a season, opportunity. **עָתָה** *atat*, he spake in season. Hence **עַתָּה** *attah*, now, this time.

26. **וְאַחֲרַי** *veacharey*, and after, afterwards, finally, at length, back, backward, last.

הַשָּׁבָעִים וּשְׁנַיִם *hashshabuim shishshim ushnayim*, weeks fixty and two. See the former verse.

יִכָּרֵת מָשִׁיחַ *yiccaret Mashiach*, the MESSIAH shall be cut off; 3 perf. sing. m. fut. Niph. **כָּרַת** *charat*, he cut off.

וְאֵין לוֹ *veeyn lo*, and not for himself. **וְ** *ve*, and; **אֵין** *eyn*, not; **לְ** *lo*, to, for; **לוֹ** *lo*, him, himself.

There

There are in Daniel two hundred verses of the Bible, written originally in Chaldee, and sixty-seven in Ezra, and one verse in Jeremiah, chapter x. 11. And some suppose, for this reason, there is no Targum on Daniel and Ezra: neither, indeed, is there on Nehemiah, though that book is Hebrew.

The Jews and their posterity, having lost much of their own language in Babylon, did not so well understand the Scriptures in the Hebrew tongue; and therefore, when Ezra read the law to the people, the sense was given to them in Chaldee, by many Levites who stood by, and *caused them to understand the reading.* Nehem. viii. 4,—8.

This manner of reading the Scripture, verse by verse, and translating it into Chaldee, with some little paraphrase upon it, was the method of expounding used in the ancient synagogues. Hence was the original of the Jewish Targum, which word is Chaldee, and signifies an *interpretation*. For when synagogues were multiplied among the Jews, beyond the number of able interpreters, it became necessary, that such translations of the Hebrew into Chaldee should be made, for the use of the teachers and the people, and likewise for private families.

There

There were anciently many of these Targums, or translations, or expositions, and that upon different parts of Scripture, and of different sorts; as there were also many different versions of the Scripture into Greek, in following ages, for the same purposes.

Several of these Targums are lost, through length of time: but the chief of those which remain to this day, are the Targum or Chaldee paraphrase of Onkelos upon the law of Moses, and the Targum of Jonathan Ben Uzziel upon the prophets; both which, some learned men suppose, were written before Christ; and are, by the Jews, valued as equal to the Hebrew text. As for the Jerusalem Targum, it is an exposition upon the law; and others are on different parts of Scripture: but they are all of less esteem, and of much later date. But neither the one nor the other of the Targums were much known to the primitive Christian writers, though these expositions greatly favour the Christian cause.

It may not be unseasonable to observe, that the Mishnah, which is their secondary law, or a collection of traditions, and which the Jews pretend to be dictated from God to Moses, was not compiled and put together, till above an hundred years after

after the time of Christ, by Rabbi Judah Hakkadosh. And this Mishnah, together with their comments, is called the *Talmud*.

There are two Talmuds, that of Jerusalem, which was completed about three hundred years after Christ; and that of Babylon, about five hundred years. But each of them have the same Mishnah, though with different comments; which comments are called the *Gemara*.

XIX.

The Prophecy of Micah, concerning the Place where CHRIST should be born.

Micah v. 2, 4, 5.

וַאֲתָהּ בֵּית-לֶחֶם אֶפְרָתָה צְעִיר לְהֵיוֹת בְּאַלְפֵי
יְהוּדָה מִמָּדָד לִי יֵצֵא לְהֵיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל
וּמוֹצֵאתוֹ מִקֶּדֶם מִיָּמֵי עוֹלָם:

וְעָמַד וְדָעָה בְּעוֹז יְהוָה בְּגֵאוֹן שֵׁם יְהוָה אֱלֹהֵינוּ
וַיָּשָׁבוּ כִּי-עָתָה יִגְדַּל עַד-אַפְסֵי-אָרֶץ:

וְהָיָה זֶה שָׁלוֹם:

אֶפְרָתָה 2.

2. וְאַתָּה בֵּית-לֶחֶם אֶפְרַתָּה *vealtah Beyth-lechem Ephratah*, and thou Bethlehem Ephratah. וְ *ve*, and; אַתָּה *attāh*, thou; בֵּית *beyth*, a house; לֶחֶם *lechem*, of bread; i. e. the house of bread.

לְהִיּוֹת *tsfair lihyot*, little to be; i. e. though thou be small. צָעִיר *tsfair*, little, small. ר. צָעַר *tsaar*, he was small, diminished. לְהִיּוֹת *lihyot*, to be; infin. Kal. ר. הָיָה *hayah*, he was.

בְּאַלְפֵי יְהוּדָה *bealphey Yehudah*, among the thousands of Judah. בְּ *be*, in, among, &c. אַלְפֵי *al-phey*, thousands, contracted for אֲלָפִים *alaphim*; from sing. אֶלֶף *eleph*, a thousand.

מִמֶּנּוּ לִי *mimmecha li*, out of thee to me.

יֵצֵא *yetse*, he shall come forth; 3 pers. sing. m. fut. Kal. ר. יָצָא *yatsa*, he came forth, or he went out.

לְהִיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל *lihyot moshel beyisrael*, to be a governor in Israel. מוֹשֵׁל *moshel*, a governing, ruling, ruler, &c. Benoni, Kal. ר. מָשַׁל *mashal*, he ruled.

וּמוֹצֵאֵי *umotsaotav*, and his goings forth; pl. f. וְ *u*, and; וְ *Vau*, his. ר. יָצָא *yatsa*, he went out.

מִקֶּדֶם *mikkedem*, from of old, from before. מִי *mi*, from; קֶדֶם *kedem*, of old, antiquity. ר. קָדַם *kadam*, he prevented, disappointed.

מִיָּמִי *mimey*, from the days; pl. m. Sing. יוֹם *yom*, a day.

עוֹלָם

עוֹלָם *olam*, of eternity. *r.* עָלַם *alam*, he hid.

4. וַעֲמַד *veamad*, and he shall stand. *וְ* *ve*, and, converfive; עָמַד *amad*, he stood: the root itself.

וַרְעָה *veraah*, and he shall feed. *וְ* *ve*, and, converfive; רָעָה *raah*, he fed: the root.

בְּעֹז יְהוָה *beoz Jehovah*, in the strength of the LORD.

בִּגְאוֹן שֵׁם יְהוָה אֱלֹהָיו *bigon shem Jehovah Elohaiu*, in the excellency (or majesty) of the name of the LORD his God. *בְּ* *bi*, in; גָּאוֹן *geon*, excellence. *r.* גָּאָה *gaah*, he was high, he lifted up himself, he excelled, was proud.

וַיָּשְׁבוּ *veyashabu*, and they shall remain, dwell, or abide. *וְ* *ve*, and, converfive. יָשְׁבוּ *yashbu*, they remained; 3 pers. pl. pret. Kal. *r.* יָשַׁב *yashab*, he dwelt, stayed.

כִּי עַתָּה *ki attah*, because now, for now.

יִגְדַּל *yigdal*, he shall be great; 3 pers. sing. m. fut. Kal. *r.* גָּדַל *gadal*, he was great, magnified.

עַד אַפְסֵי-אָרֶץ *ad aphsey arets*, to the ends of the earth.

אַפְסֵי *aphsey*, ends; pl. m. contracted for אַפְסִים *aphasim*; from sing. אֶפֶס *ephes*, an end.

5. וַהְיָה זֶה *vehayah zeh*, and this (man) shall be. *וְ* *ve*, and, converfive; הָיָה *hayah*, he was: the root.

שְׁלוֹם

שָׁלוֹם *shalom*, peace, prosperity, happiness, a recompence. *r.* שָׁלַם *shalam*, he was perfected, made perfect, was at peace, saluted, recompensed, finished.

XX.

The Prophecy of Haggai, concerning the Glory
of the MESSIAH and his Church.

Haggai ii. 6, 7, 8, 9.

6 כִּי כֹה אָמַר יְהוָה צְבָאוֹת עוֹד אֶחָת מִעַתָּה הִיא
וְאֲנִי מַרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־
הַיָּם וְאֶת־הַחֲרָבָה:

7 וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ חֲמֻדַּת כָּל־
הַגּוֹיִם וּמִלְאֹתֵי אֶת־הַבַּיִת הַזֶּה כְּבוֹד אָמַר
יְהוָה צְבָאוֹת:

8 לִי הַכֶּסֶף וְלִי הַזָּהָב נָאִם יְהוָה צְבָאוֹת:

9 גָּדוֹל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן־
הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבִמְקוֹם הַזֶּה אֶמֶן
שָׁלוֹם נָאִם יְהוָה צְבָאוֹת:

6. **כִּי כֹה אָמַר יְהוָה צְבָאוֹת** *ki coh amar Jehovah tsebaot*, for thus saith the LORD of hosts. **כִּי** *ki*, for, because; **כֹּה** *coh*, thus, so; **אָמַר** *amar*, he said: the root. **צְבָאוֹת** *tsebaot*, of hosts: *r.* **צָבָא** *tsaba*, he warred.

עוֹד אַחַת *od achat*, yet once.

מֵעַט הִיא *meat hi*, a little it (is), or it is a little while.

וְאֲנִי מִרְעִישׁ *veani marish*, and I shaking; i. e. I do shake: participle Benoni, Hiph. *r.* **רָעַשׁ** *raash*, he shook, did shake.

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *et hashshamayim veet ha-arets*, the heavens and the earth.

וְאֶת הַיָּם *veet hayam*, and the sea.

וְאֶת הַחֲרָבָה *veet hecharabah*, and the dry. **חֲרָבָה** *charabah*, the dry place, dry land. *r.* **חָרַב** *charab*, he dried up, wasted, killed.

7. **וְהִרְעַשְׁתִּי** *vehirashti*, and I will shake, 1 perf. sing. pret. Hiph. *r.* **רָעַשׁ** *raash*, he shook.

אֶת כָּל הַגּוֹיִם *et col haggoyim*, even all nations.

וּבָאוּ חֲמֻדַּת כָּל הַגּוֹיִם *ubau chemdat col haggoyim*, and the desire of all nations shall come. **חֲמֻדַּת** *chemdat*, or **חֲמֻדָּה** *chemdah*, a desire: pl. f. **חֲמֻדוֹת** *chemdot*, desires. *r.* **חָמַד** *chamad*, he desired eagerly. **בָּאוּ** *bau*, they shall come; 3 perf. pl. pret. Kal. *r.* **בָּא** *bo*, he came.

וּמִלֵּאֲתִי

וּמִלֵּיתִי *umillei*, and I will fill; 1 perf. sing. pret. Pihel. *r.* מָלָא *mala*, he filled, was full.

אֶת הַבַּיִת הַזֶּה *et habbayit hazzeh*, even this house.

כְּבוֹד *cabod*, glory; i. e. with glory, honour.

אָמַר יְהוָה צְבָאוֹת *amar Jehovah tsebaot*, saith the LORD of hosts. See ver. 7.

8. לִי הַכֶּסֶּף *li hackeseph*, to me the silver; i. e. the silver is mine. כֶּסֶּף *cheseph*, silver.

לִי הַזָּהָב *li hazzahab*, to me the gold, or the gold is mine.

נֹאם יְהוָה צְבָאוֹת *neum Jehovah tsebaot*, saith the LORD of hosts.

9. גָּדוֹל יִהְיֶה *gadol yihyeh*, greater (or great) shall be.

כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן *kebod habbayit hazzeh haacharon*, the glory of this latter house. אֲחֵרוֹן *acharon*, the latter, or last.

מִן הָרִשּׁוֹן *min harishon*, than the first. מִן *min*, from, than, the usual note of comparison, more than. רִשּׁוֹן *rishon*, the first, former.

אָמַר יְהוָה צְבָאוֹת *amar Jehovah tsebaot*, saith the LORD of armies.

וּבַמָּקוֹם הַזֶּה *ubammakom hazzeh*, and in this place.

אֶתֵּן שְׁלוֹם *etten shalom*, I will give peace. אֶתֵּן *etten*, 1 perf. sing. fut. Kal. *r.* נָתַן *natan*, he gave, put, placed.

צְבָאוֹת

נֶאֱמַר יְהוָה צְבָאוֹת *neum Jehovah tsebaot*, faith
the LORD of hosts. See ver. 7.

XXI.

The Prophecy of Zechariah, concerning the regal
and sacerdotal Office of CHRIST.

Zech. vi. 11, 12. 13.

11 וְלָקַחְתָּ כֶּסֶף-זָוָהָב וַעֲשִׂיתָ עֲטֹרוֹת וְשִׂמְתָּ בְּרֹאשׁ
יְהֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:

12 וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת
לֵאמֹר הִנֵּה אִישׁ צִמָּח שָׁמוֹ וּמִתְחַתֵּיו יִצְמַח
וּבָנָה אֶת-הַיִּכָּל יְהוָה:

13 וְהוּא יִבְנֶה אֶת-הַיִּכָּל יְהוָה וְהוּא יֵשֵׁא הוֹד וְיֵשֵׁב
וּמָשַׁל עַל כְּסֵאוֹ וְהָיָה כְּהֵן עַל כְּסֵאוֹ וַעֲצַת שָׁלוֹם
תִּהְיֶה בֵּין שְׁנֵיהֶם:

11. וְלָקַחְתָּ *velakachta*, and thou shalt take; 2
perf. sing. m. pret. Kal. ו. לָקַח *lakach*, he took.
ו. *ve*, and, converſive.

וְזָוָהָב

כֶּסֶף וְזָהָב *cheseph vezahab*, the silver and gold.

וַעֲשִׂיתָ *veasita*, and thou shalt make. וְ *ve*, and, converfive; עָשִׂיתָ *asita*, thou hast made, 2 perf. sing. m. pret. Kal. עָשָׂה *asah*, he made.

עֲטָרוֹת *atarot*, crowns, pl. f. from עֲטָרָה *atarret*, a crown.

וְשָׂמְתָּ *vesamta*, and thou shalt put, 2 perf. sing. m. pret. Kal; but וְ is converfive. שָׂם *sum*, he put, placed, set: declined like קוּם; *sam, samah, samtah, &c.*

בְּרֹאשׁ יְהוֹשֻׁעַ *berosh Yehoshuang*, upon the head of Joshua. בְּ *be*, in, upon, among; רֹאשׁ *rosh*, a head, captain. יְהוֹשֻׁעַ *Yehoshuang*, Joshua. יָשַׁע *yashang*, he saved.

בֶּן יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל *ben Yehotsadak hackohen haggadol*, the son of Joshedeck the high priest. בֶּן *ben*, a son; כֹּהֵן *cohen*, a priest; גָּדוֹל *gadol*, great, high.

12. וְאָמַרְתָּ *veamarta*, and thou shalt speak; 2 perf. sing. m. pret. Kal. אָמַר *amar*, he did speak, said.

אֵלָיו *elayu*, to him. אֵל *el*, or אֵלַי *eli*, to, unto; וְ *Vau*, him.

לֵאמֹר *lemor*, to say, saying; infin. Kal. אָמַר *amar*, he said.

כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר *coh amar Jehovah tsebaot, lemor*, thus saith the Lord of hosts, saying. See Hagg. ii. 7.

הִנֵּה אִישׁ *hinneh ish*, behold the man. הִנֵּה *hin-*
sieh, behold; אִישׁ *ish*, a man, a husband: hence
אִשְׁשָׁה *ishshah*, or אִשָּׁה *eshet*, a woman, a wife.

צִמָּח *tsfemach*, the branch. ר. צִמָּח *tsfemach*, he
budded, flourished.

שְׁמוֹ *shemo*, his name. שֵׁם *shem*, a name; הָ, his,
him.

וּמִתַּחְתָּיו *umittachtayu*, and from under him;
i. e. and out of his place. וְ, and; מִ, from,
out of; תַּחַת *tachat*, under, below; יָ, ayu, him.

יִצְמַח *yitsmach*, he or it shall grow; 3 perf. sing.
m. fut. Kal. ר. צִמָּח *tsfemach*, he grew.

וּבָנָה אֶת הַיְּכָל יְהוָה *ubannah et heychal Jehovah*,
and he shall build the temple of the LORD. בָּנָה
banah, he built: it is the root. וְ, ve, and, conver-
sive. הַיְּכָל *heychal*, the temple: root not used.

13. וְהוּא יִבְנֶה אֶת הַיְּכָל יְהוָה *vehu yibneh et*
heychal Jehovah, and he shall build the temple of
Jehovah. יִבְנֶה *yibneh*, he shall build; 3 perf.
sing. m. fut. Kal. ר. בָּנָה *banah*, he built. See
ver. 12.

וְהוּא יִשָּׂא הֹד *vehu yissa hod*, and he shall bear
the glory. וְ, ve, and; הוּא *hu*, he; יִשָּׂא *yissa*, he
shall bear, 3 perf. sing. m. fut. Kal; the first
radical נ being changed into Dages. ר. נָשָׂא *nasa*,
he bore, or did bear. הֹד *hod*, glory, majesty.

יִשָּׁב

וַיֵּשֶׁב *vayashab*, and he shall sit. יָשַׁב *yashab*, he sat, did sit: the root.

וּמָשַׁל *umashal*, and he shall rule. מָשַׁל *mashal*, He ruled: the root.

עַל כִּסֵּאוֹ *al kiseo*, upon his throne. כִּסֵּה *kisse*, a throne.

וַהָיָה *vehayah*, and he shall be. הָיָה *hayah*, he was.

כֹּהֵן עַל כִּסֵּאוֹ *cohen al kiseo*, a priest upon his throne.

וְעֵצַת שְׁלוֹם *veatsfat shalom*, and the counsel of peace. עֵצָה *etsah*, or עֲצָה *atsat*, the counsel. ר. יָעַץ *yaats*, he counselled. שְׁלוֹם *shalom*, peace.

תִּהְיֶה *tihyeh*, shalt be; 3 perf. sing. f. fut. Kal. ר. הָיָה *hayah*, he was. Fut. יִהְיֶה *ihyeh*, he shall be.

בֵּין *beyn*, between.

שְׁנֵיהֶם *sheneyhem*, both of them. שְׁנַיִם *shenayim*, contracted שְׁנֵי *sheney*, two, both. הֵם *hem*, them, m. those men.

XXII.

Another Prophecy of Zechariah, concerning our
blessed Saviour and King entering into the
City Jerufalem on the Back of a Colt.

Zech. ix. 9, 10.

9 גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת־יְרוּשָׁלַיִם הִנֵּה
מֶלֶכְךָ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרוֹכֵב עַל־
חֲמֹר וְעַל־עֵיר בֶּן אֶתְוֹנוֹת :

10 וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּם מִיְרוּשָׁלַיִם וְנִכְרַתָּה
קִשְׁתַּת מִלְחָמָה וְדָבָר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִן־
עַד־יָם וּמִנְהַר עַד־אֶפְסַי־אֲרָץ :

9. גִּילִי מְאֹד *gili meod*, rejoice greatly; 2 perf.
sing. f. imper. Hiph. ר. גִּיל *gul*, he rejoiced.
מְאֹד *meod*, greatly, much, exceeding, very.

בַּת־צִיּוֹן *bath Tzion*, O daughter of Zion.

הָרִיעִי בַּת־יְרוּשָׁלַיִם *harü bath Jerushalaim*, shout
for joy, O daughter of Jerufalem. הָרִיעִי *harü*,
shout thou, (f.) 2 perf. sing. imper. Hiph. ר. רִיעַ
riang; in Hiph. הֵרִיעַ *heriang*, he did shout
(chiefly) for joy.

הִנֵּה מַלְכֶּךָ יָבוֹא לָךְ *hinneh malkech yabo lach*, behold thy king shall come to thee. *הִנֵּה* *hinneh*, behold; *מֶלֶךְ* *melech*, a king; *ךָ* *ech*, thy, f. *יָבוֹא* *yabo*, he shall come, or cometh; 3 perf. sing. m. fut. Kal. *ר*. *בּוֹא* *bo*, he came. The future and preter tenses are often put one for the other.

צַדִּיק וְנוֹשָׁע הוּא *tsaddik venoshang hu*, righteous and having salvation (is) he. *צַדִּיק* *tsaddik*, righteous, just; an adjective. *וְ* *ve*, and; *נוֹשָׁע* *nohang*, saved, saving himself, having or bringing salvation; participle Niph. *ר*. *יָשַׁע* *yashang*, he saved. *הוּא* *hu*, his, this, that man, he.

עָנִי *ani*, poor, humble; lowly, afflicted. *ר*. *עָנָה* *anah*, he was afflicted.

וְרוֹכֵב *verochab*, and riding; Benoni, Kal. *ר*. *רָכַב* *rachab*, he rode.

עַל הַחֲמֹר *al chamor*, upon an afs.

וְעַל עֵיר *veal ayir*, and upon a colt.

בֶּן אֲתוֹנוֹת *ben atonot*, the son of asses, or the foal of an afs. *בֶּן* *ben*, a son; *אֲתוֹן* *aton*, an afs; *אֲתוֹנוֹת* *atonot*, asses.

10. וְהִכְרַתִּי *vehichrati*, and I will cut off; 1 perf. sing. pret. Hiph. *ר*. *כָּרַת* *charat*, he cut off. *וְ* *ve*, and, converfive.

רֶכֶב מֵאֶפְרַיִם *recheb meephrayim*, the chariot from Ephraim.

וְסוּס מִירוּשָׁלַיִם *vesus mirushalayim*, and the horse from Jerufalem.

וְנִכְרְתָהּ *venichretah*, and there shall be cut off; 3 perf. sing. f. pret. Niph. *ר. כָּרַת charat*, he cut off.

קֶשֶׁת מִלְחָמָה *keshet milchamah*, the bow of war, or the battle-bow shall be cut off.

וְדִבֶּר *vedibber*, and he shall speak; 3 perf. sing. m. pret. Pihel. *ר. דָּבַר dabar*, he spake.

שְׁלוֹם לַגּוֹיִם *shalom laggoyim*, peace to the nations.

וּמִשְׁלוֹ *umoshlo*, and his dominion, rule, government. *ו. ו*, and; *ו. ו*, his; מִשְׁלוֹ *meshol*, to rule, infin. Kal; but with *ו* before, and *ו* at the end, it is taken as a noun. *ר. מָשַׁל mashal*, he ruled.

מִיָּם עַד יָם *miyam ad yam*, from sea to sea.

מִנְּהַר עַד אֶפְסֵי אֶרֶץ *minnahar ad aphsey arets*, and from the river to the ends of the earth. אֶפְסֵי *aphsey*, contracted for אֶפְסִים *aphasim*, ends.

XXIII.

Malachi's Prophecy of the Coming of CHRIST
the MESSIAH, and of the powerful Operation
of his Grace and Spirit.

Mal. iii. 1, 2, 3.

2. הִנְנִי שׁוֹלֵחַ מַלְאָכִי וּפְנֵה דְרֹךְ לִפְנֵי וּפְתָאם
יָבֹא אֶל־הַיִּכָּלוֹ הָאֵדוֹן אֲשֶׁר־אַתֶּם מִבְקָשִׁים
וּמִלֵּאד הַבְּרִית אֲשֶׁר אַתֶּם הַפְּצִים הִנֵּה־בָא
אָמַר יְהוָה צְבָאוֹת :

2. וּמִי מְכַלְכֵּל אֶת־יוֹם בּוֹאֹוֹ וּמִי הָעוֹמֵר בְּהִרְאוֹתָו
כִּי־הוּא כָּאֵשׁ מִצִּירָה וּכְבוֹרִית מְכַבְּסִים :

3. וַיָּשֶׁב מִצִּירָה וּמִטְהַר כֶּסֶף וּטְהַר אֶת־בְּנֵי־לֵוִי
וַיִּזְקַק אֶתֶּם כֹּהֲנֵיב וּכְכֶסֶף וְהָיוּ לִיהוָה מְגִישֵׁי
מִנְחָת בְּצִדְקָה :

1. הִנְנִי שׁוֹלֵחַ מַלְאָכִי (*hinni, hineni, or hinnen*
sholeach malachi, behold I (do send, or I will).
send my messenger. (i. e. John the Baptist. Matt.
iii.) הִנְנִי *hinnen*, behold I; a word composed of
הֵן *hen*, or הִנֵּה *hinneh*, behold, and נִי *ni*, or אֲנִי
ani,

ani, I. שולח *sholeach*, sending; it is Benoni, Kal. *r.* שלח *shalach*, he did send. מלאך *malach*, a messenger; י *Yod*, my, or mine.

וּפְנֵה דֶרֶךְ לִפְנֵי *upinnah derech lepanay*, and he shall prepare the way before me. פָּנָה *pinnah*, he prepared; 3 perf. sing. pret. Pihel. from *r.* פָּנָה *panah*, he beheld. ו *ve*, and, connective. דֶּרֶךְ *derech*, a way. לִפְנֵי *lepanay*, (to or) before me, or before my face. *r.* פָּנָה *panah*: hence pl. פָּנִים *panim*, and contracted פָּנֵי *paney*, the face or countenance; and with affix י *Yod*, my, פָּנַי *panay*, my face. ל *le*, to, unto, before.

וּפְתָאם יָבֹא אֶל הַיְכָלוֹ *upitom yabo el heychal*, and he shall suddenly come to his temple. ו *u*, and; פְּתָאם *pitom*, suddenly; יָבֹא or יָבוֹא *yabo*, he shall come; 3 perf. sing. fut. Kal. *r.* בֹּא *bo*, he did come. אֶל *el*, to, unto; הַיְכָל *heychal*, a temple; ו *o*, his.

הָאֲדוֹן אֲשֶׁר אַתֶּם מְבַקְשִׁים *haadon asher attem mebakkeshim*, even the LORD whom ye seek. אֲדוֹן *adon*, a lord, the LORD. אֲשֶׁר *asher*, who, whom, which. אַתֶּם *attem*, you, ye. מְבַקְשִׁים *mebakkeshim*, seeking, or ye who seek; it is pl. m. from sing. מְבַקֵּשׁ *mebakkesh*, seeking, or he who seeketh; which is Benoni, Pihel. *r.* in pret. Pihel, בִּקֵּשׁ *bikkesh*, he did seek.

וּמַלְאֲךְ הַבְּרִית אֲשֶׁר אַתֶּם חֹפְצִים *umalach habberith asher attem chaphetsim*, and the angel of the covenant

covenant whom ye delight in, or whom ye desire.

מַלְאֲכֵי *malach*, a messenger, or an angel. בְּרִית *berith*, a covenant.

אֲשֶׁר *asher*, whom, or which.

אַתֶּם *attem*, ye. חַפְצֵיכֶם *chaphetsim*, desiring, or ye who delight in, or who desire; pl. m. from

sing. חָפֵץ *chaphets*, delighting, or desiring.

הִנֵּה בָּא אֲמַר יְהוָה צְבָאוֹת *hinneh ba amar Jehovah tsebaot*, behold he cometh, saith the LORD of hosts. הִנֵּה *hinneh*, behold. בָּא *ba*, or בּוֹא *bo*, he came: the root itself.

2. וּמִי וּמִכֹּלֵל אֶת יוֹם בּוֹאֻי *umi mecalkel et yom boo*, (and or) but who may (sustain, endure, or) abide the day of his coming? וְ *u*, and, but, &c. מִי *mi*, is the note of interrogation, who? מִכֹּלֵל *mecalkel*, abiding, or enduring: it is Benoni, Pihel. *r.* כּוֹל *cul*; in Pihel, כִּלְכֵּל *kilkel*, he sustained. אֶת יוֹם *et yom*, the day. בּוֹאֻי *boo*, of his coming; בּוֹא *bo*, he came, is coming; וְ *o*, his.

וּמִי הָעוֹמֵד בְּהִרְאֻתִּי *umi haomed beheraoto*, and who can stand (in his appearing? that is,) when he appeareth? וְ *u*, and; מִי *mi*, who? עוֹמֵד *omed*, standing, or he who standeth; it is Benoni, Kal; from עָמַד *amad*, he stood. בְּהִרְאֻתִּי *beheraoto*, in him to be seen, or to appear, or in his appearing; i. e. when he appeareth. *r.* רָאָה *raah*, he saw. In Niph. נִרְאָה *nirah*, he was seen, he appeared;

appeared: and in infin. Hiph. הֵרְאוֹת *heraot*, to be seen, or to appear. וְ o, him, or his.

כִּי הוּא כְּאֵשׁ מִצְרֶפֶת *ki hu caesh metsfareph*, for he (is, or shall be) as the fire of a refiner, or like a refiner's fire. כִּי *ki*, for, because. הוּא *hu*, he. כְּ *ca*, as, like as. אֵשׁ *esh*, a fire. מִצְרֶפֶת *metsfareph*, a refiner; it is Benoni, Pihel, from צָרַף *tsaraph*, he refined.

וְכַבֹּרִית מְכַבֵּסִים *uchborith mecabbesim*, and like fullers' soap. וְ u, and; כְּ *che*, as, like as; בֹּרִית *borith*, soap. מְכַבֵּסִים *mecabbesim*, fullers, pl. m. from כִּבֵּס *mecabbes*, a fuller, or a washer of cloth, or washing, he who washeth cloth: it is the participle Benoni, Pihel. כִּבֵּס *kibbes*, he washed.

3. וַיָּשָׁב מִצְרֶפֶת וּמִטְהָר כֶּסֶף *veyashab metsfareph umtahir keseph*, and he shall fit (as) a refiner and purifier of silver. יָשָׁב *yashab*, he did fit; the root: but וְ *ve*, and, is converfive. מִצְרֶפֶת *metsfareph*, a refiner. מִטְהָר *metaher*, a purifier, or he who purifieth; it is Benoni, Pihel. טָהַר *tahar*, he was clean; in Pihel, טִיְהַר *tihar*, he purified, purged. כֶּסֶף *keseph*, silver.

וַיְטַהֵר אֶת בְּנֵי לֵוִי *vetiher et beney Levi*, and he shall purge or purify the sons of Levi. טִיְהַר *tihar*, he purified; 3 pers. sing. pret. Pihel: but וְ *ve*, and,

and, is converfive. בְּנֵי *beney*, fons, pl. contracted;
from fing. בֶּן *ben*, a fon.

וְזִכְּק אֹתָם כַּזָּהָב וּכְכֶסֶף *vezikkek otam cazzahab
ucackafeph*, and he fhall purge them as gold and
as filver. זִכְּק *zikkek*, he purged; it is 3 perf. fing.
pret. Pihel. זָקַק *zakak*, he poured out, purged,
purified. אֹתָם *otam*, them. כַּ *ca*, as, like as.
זָהָב *zahab*, gold. כֶּסֶף *keseph*, filver.

וְהָיוּ לַיהוָה מִנְחָה בְּצִדְקָה *vehayu layhovah
maggishey minchah bitsdakah*, (and they fhall be an
offering unto the LORD, or) that they may offer
unto the LORD a facrifice, or offering, in righteouf-
nefs. הָיוּ *hayu*, they were, or have been; it is 3
perf. pl. pret. Kal. הָיָה *hayah*, he was. וְ *ve*,
and, converfive. לַיהוָה *layhovah*, to the LORD.
מִנְחָה *maggishey*, pl. m. contracted for מַגִּישִׁים *mag-
gishim*, they who offer, or offering; from fing.
מִגִּישׁ *maggish*, offering, or he who offereth; Be-
noni, Hiph. נָגַשׁ *nagash*; in Hiph. הִגִּישׁ *hig-
gish*, he offered. מִנְחָה *minchah*, an offering, a
facrifice. בְּצִדְקָה *bitsdakah*, in righteoufnefs; בִּי *bi*,
in; צִדְקָה *tsedakah*, righteoufnefs.

XXIV.

The Prophecy of Malachi, concerning Elijah,*
the Messenger and Harbinger of CHRIST.

Mal. iv. 5, 6.

5 הִנֵּה אֲנוֹכִי שׁוֹלֵחַ לָכֶם אֶת אֱלִיָּה הַנָּבִיא לִפְנֵי
בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:

6 וְהָשִׁיב לִב־אֲבוֹת עַל־בָּנִים וְלִב בָּנִים עַל־
אֲבוֹתָם כִּי־אָבּוֹא וְהִכִּיתִי אֶת־הָאָרֶץ חֲרָם:

5. *hinneh anochi sholeach lachem*, behold, I (will, or I do) send to you.
hinneh, behold. *anochi*, the same with
ani, I. *sholeach*, sending, or I do send;
Benoni, Kal. *r. shalach*, he sent. *la*, to,
unto; *chem*, you.

et Eliyah hannabi, Elijah the
prophet. *nabi*, a prophet.

יְהוָה

* That John the Baptist was that Elijah, foretold by the prophet, is manifest from the declaration of the angel before his conception, Luke i. 17; and from our Lord's own words, Matt. xi. 14. xvii. 12. Mark ix. 11.

לִפְנֵי בֹא יוֹם יְהוָה *liphney bo yom Jehovah*, before the coming of the day of the LORD. לִפְנֵי *liphney*, or לִפְנִים *lephanim*, before. בֹּא or בָּא *bo*, a coming in. יוֹם *yom*, a day.

וְהַגָּדוֹל וְהַנּוֹרָא *haggadol vehannora*, (even that) great and dreadful (day). גָּדוֹל *gadol*, great. נּוֹרָא *nora*, tremendous, terrible, or dreadful; it is part. Niph. ר. יָרָא *yare*, he feared. In Niph. נּוֹרָא *nora*, he was dreadful or terrible.

6. וְהִשִּׁיב לֵב אֲבוֹת עַל בָּנִים *veheshib leb abot al banim*, and he shall turn the heart of the fathers to the children. הִשִּׁיב *heshib*, he turned; (but ו is converfive) it is 3 perf. sing. pret. Hiph. ר. שׁוּב *shub*; in Hiph. הִשִּׁיב *heshib*, he turned. לֵב *leb*, the heart. אֲבוֹת *abot*, fathers; from sing. אָב *ab*, a father. בָּנִים *banim*, children, or sons; from sing. בֶּן *ben*, a son.

וְלֵב בָּנִים עַל אֲבוֹתָם *veleb banim al abotam*, and the heart of the sons to their fathers. ׀ *am*, the affix of 3 perf. pl. them or their.

כִּן אָבָא וְהִכִּיתִי אֶת הָאָרֶץ חֶרֶם *pen abo vehikketi et haarets cherem*, lest I come and smite the earth with a curse. כִּן *pen*, lest, lest perhaps. אָבָא or אָבּוּא *abo*, I will come; 1 perf. sing. fut. Kal. ר. בּוּא *bo*, he came. הִכִּיתִי *hickeyti*, I have smitten, or I did smite; (but ו is converfive) it is 1 perf. sing. pret. Hiph. ר. נָכָה *nacah*; in Hiph.

הִכָּה *hickah*, he did smite; in the 2 perf. הִכֵּיתָ *hickeyta*, or הִכִּיתָ *hickita*, thou hast smitten; the first radical כ being changed into Dages in Hiphil. אֶרֶץ *arets*, the earth. חֶרֶם *cherem*, a curse, or destruction.

P O E T R Y.

I.

Isaiah's Prophecy of the Name, Person, and Office of CHRIST.

Isaiah ix. 6, 7.

6 כִּי יֵלֵד יֵלֵד לָנוּ בֶן נָתַן לָנוּ
וְהָיָה הַמְּשֻׁרָה עַל שָׂכְמוֹ
וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ
אֵל גִּבּוֹר אָבִי-עַד שֵׁר שְׁלוֹם:

7 לְסִרְבָּה הַמְּשֻׁרָה וּלְשְׁלוֹם אִיזֶקֶץ
עַל-כִּסֵּה דָוִד וְעַל-מַמְלַכְתּוֹ
לְהַכִּיז אֶתֶּה וּלְסַעֲדָהּ בְּמִשְׁפָּט
וּבְצִדְקָה מִעֲתָהּ וְעַד-עוֹלָם
קִנְיָת יְהוָה צְבָאוֹת הַתַּעֲשֶׂה-זֹאת:

לָנוּ 6.

6. **כִּי יֵלֵד יִלְדָּ לָנוּ** *ki yeled yullad lanu*, for a child is born to us. **כִּי** *ki*, for, because. **יֵלֵד יִלְדָּ** *yeled yullad*, a child is born. *r.* **יָלַד יָלַד** *yalad*, he begot, bore, or brought forth. In Puhāl, **יִלְדָּ** *yullad*, he was begotten, or born: hence the noun m. **יֵלֵד** *yeled*, a child, a male, a boy, or son; and f. **יִלְדָּה** *yaldah*, a female child, a girl, or daughter. **לָנוּ** *lanu*, to us.

בֶּן נָתַן לָנוּ *ben nittan lanu*, a son is given to us. **בֶּן** *ben*, a son. **נָתַן** *nittan*, he is given; 3 perf. sing. pret. Niph. (instead of **נָתַן** *nintan*; the first radical נ being changed into Dages, after נ, the mark of Niphal.) *r.* **נָתַן** *natan*, he gave.

וַתְּהִי הַמִּשְׁרָה עַל שִׁכְמוֹ *vattehi hammisrah al shichmo*, and the dominion or government shall be upon his shoulder. **תְּהִי** *tehi*, contracted for **תִּהְיֶה** *tihveh*, it shall be; 3 perf. sing. fut. Kal. *r.* **הָיָה** *hayah*, he was. **מִשְׁרָה** *misrah*, rule, dominion, or government. *r.* **שָׂרָה** *sarah*, he ruled, or he governed as a prince. **עַל** *al*, upon, over, or above. **שִׁכְמוֹ** *shichmo*, his shoulder; **שֶׁכֶם** *shechem*, the shoulder.

וַיִּקְרָא שְׁמוֹ *vayikra shemo*, and he shall call his name; or, and (one) shall call his name: i. e. his name shall be called. **יִקְרָא** *yikra*, he shall call; it is 3 perf. sing. fut. Kal. *r.* **קָרָא** *kara*, he called. **שְׁמוֹ** *shemo*, his name; **שֵׁם** *shem*, a name; **וְ** *o*, his.

פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר *pele yoets El gibbor*, Wonderful, Counsellor, (or a wonderful counsellor) the (strong or) mighty God. פֶּלֶא *pele*, wonderful. *r.* פָּלָא *phala*; in Niph. נִפְּלָא *niphla*, he was wonderful. יוֹעֵץ *yoets*, counselling, or a counsellor; it is the participle Benoni, or of the present tense; from the *r.* יָעַץ *yaats*, he counselled. אֵל גִּבּוֹר *El gibbor*, the mighty God. אֵל *El*, one of the names of God. גִּבּוֹר *gibbor*, mighty, powerful; from *r.* גָּבַר *gabar*, he prevailed, he was powerful, mighty. אָבִי עַד שָׁר שְׁלוֹם *abi ad far shalom*, (the Father of eternity, i. e.) the everlasting Father, the Prince of peace. אָב *ab*, or אָבִי *abi*, a father. *r.* אָבָה *abah*, he willed. עַד *ad*, eternity. *r.* עָדָה *adah*, he adorned himself, he passed away. שָׁר *far*, a prince; from *r.* שָׁר *sur*, he ruled. שְׁלוֹם *shalom*, peace; from *r.* שָׁלַם *shalam*, he was perfected, he was in peace.

7. לְמַרְבֵּה הַמִּשְׁרָה *lemarbeh hammisrah*, to (or for, or of) the increase or greatness of that government (of his). מַרְבֵּה or (with the ם at the beginning, which is not usual, thus) מַרְבֵּה *marbeh*, increase, greatness, or great increase. *r.* רָבָה *rabah*, he was great, he increased. לְ *le*, to, for, of. See הַמִּשְׁרָה *hammisrah*, in the former verse.

וְלִשְׁלוֹם אֵין קֵץ *ulshalom eyn kets*, and unto peace (shall be) no end. וְ *u*, and; לְ *le*, to; שְׁלוֹם *shalom*, peace. אֵין *eyn*, the negative particle, no, or not.

not. קֵץ *kets*, the end or extremity of any thing.

ר. קָצַץ *katsats*, he cut off.

עַל כִּסֵּא דָוִד *al kisse David*, upon the throne of David. עַל *al*, upon. כִּסֵּא *kisse*, a throne. ר.

בָּסַס *casas*, he numbered, appointed. דָּוִד *David*, David. ר. דּוֹד *dod*, beloved.

וְעַל מַמְלַכְתּוֹ *veal mamlachto*, and upon his kingdom. מַמְלָכָה *mamlachah*, a kingdom. ר. מָלַךְ *malach*, he reigned.

לְהַכִּין אֹתָהּ *lehachin ottah*, to dispose, direct, or order it. הָכִין *hachin*, to order; it is infin. Hiph. with ל put before. ר. כִּין *cun*; in Hiph. הִכִּין *hechin*, he ordered. אֹתָהּ *ottah*, it; the 3d personal pronoun, f. sing.

וּלְסַעֲדָהּ *ulsaadah*, and to uphold (or establish) it. סָעַד *seod*, or סָעַד *saad*, to uphold; it is the infin. Kal. ר. סָעַד *saad*, he did uphold, he under-propped, he established. וּ, and; לְ, to, usually put before the infinitive. אֵה, *ah*, is the affix of the 3 perf. sing. f.

בְּמִשְׁפָּט וּבִצְדָקָה *bemishpat umitsdakah*, in judgment and in righteousness, or with judgment and with righteousness. בְּ, *be*, or בִּי, *bi*, in, with, by. מִשְׁפָּט *mishpat*, judgment. ר. שָׁפַט *shaphat*, he judged. צְדָקָה *tsedakah*, righteousness. ר. צָדֵק *tсадak*, he was just or righteous.

מֵעַתָּה וְעַד עוֹלָם *meattah vead olam*, (from now, or) from henceforth and for ever. עַתָּה *attah*, now.

now. *r.* עֲתָת *atat*, he spake seasonably. מִי *me*, from. עַד *ad*, unto, or until. *r.* עָדָה *adah*, he decked himself. עוֹלָם *olam*, ever, eternity. *r.* עָלַם *alam*, he hid.

קִנְיַת יְהוָה צְבָאוֹת *kinath Jehovah tsebaot*, the zeal of the LORD of hosts. קִנְיָה *kinah*, zeal. *r.* in Pihel, קִנָּה *kinne*, he was zealous, he burned with zeal. Kal is not used.

תַּעֲשֶׂה זֹאת *taafesh zot*, shall do this. תַּעֲשֶׂה *taafesh*, it (f.) shall do; it is 3 perf. sing. f. fut. Kal. *r.* עָשָׂה *afah*, he did, or performed. In fut. יַעֲשֶׂה *yaafesh*, he shall do. זֹאת *zot*, this, or that, f.

II.

Isaiah's Prophecy of the spiritual Gifts and peaceable Kingdom of CHRIST, the Branch out of the Root of Jesse, and of the Vocation of the Gentiles.

Isaiah xi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

וַיֵּצֵא חוֹמֶר-מִנְזַע יִשְׂרָאֵל
וַיִּצְרֹם מִשְׁרָשָׁיו יִפְרֶה׃

וְנָחָה 2

3 וְנָחָה עָלָיו רוּחַ יְהוָה
רוּחַ הַכֶּמֶה וּבִינָה
רוּחַ יַעֲצָה וּגְבוּרָה
רוּחַ דַּעַת וַיֵּרֶאֱת יְהוָה :

3 וַהֲרִיחוּ בִּירְאֵת יְהוָה
וְלֹא-לְמַרְאָה עֵינָיו יִשְׁפּוּט
וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ :

4 וַיִּשְׁפֹּט בְּצֶדֶק דְּלִים
וַהֲוִכִיחַ בְּמִישׁוֹר לְעַנְוֵי-אֶרֶץ
וַהֲכֶה-אֶרֶץ בְּשִׁבְט פִּי
וּבְרוּחַ שְׁפָתָיו יִמִּית רָשָׁע :

5 וַהֲיָה צֶדֶק אֶזְוֹר מִתְנָיו
וַהֲאִמּוּנָה אֶזְוֹר חֲלָצָיו :

6 וְגַר זֵאֵב עִם-כֶּבֶשׂ
וְנֹמֵר עִם-גִּדִּי יִרְבֹּץ
וַעֲגֹל וּכְפִיר וּמִרְיָא יַחְדָּו
וַנֶּעַר קִטּוֹן נִהַג בָּם :

7 וּפְרָה

7 וּפָרָה יְדוּב הַתְּרַעֲיָנָה
יַחֲדוּ יִרְבְּצוּ יִלְדִּיהֶן
וְאַרְיֵה בִּבְקָר יֹאכַל-תְּבָן:

8 וְשַׁעֲשַׁע יוֹנָק עַל-הָהָר פָּתָן
וְעַל מְאוֹרֶת צִפְעוֹנִי
בְּמוֹל יָדוֹ הָדָה:

9 לֹא-יִרְעוּ וְלֹא יִשְׁחִיתוּ
בְּכָל-הָהָר קִדְשִׁי
כִּי מְלָאָה הָאָרֶץ דַּעַה אֶת-יְהוָה
בַּמַּיִם לַיָּם מְכַסִּים:

10 וְהָיָה בַּיּוֹם הַהוּא שׁוֹרֵשׁ יִשְׂרָאֵל
אֲשֶׁר עוֹמֵד לֵגַם עַמִּים
אֱלֹוֵי גוֹיִם יִדְרֹשׁוּ
וְהִיָּתָה מְנַחֲתוֹ כְּבוֹד:

1. וַיֵּצֵא חוֹטֵר מִגֵּזַע יִשְׂרָאֵל *veyatfa choter miggezang yishay*, and there shall go forth a rod out of the stem of Jesse. יָצָא *yatfa*, he went out, or did come forth; it is the root: but וְ *ve*, and, is conversive. חוֹטֵר *choter*, a rod. גֵּזַע *gezang*, a trunk, or stem of a tree. מִ *mi*, from, out of.

יְפָרָה

וְנִצֵּר מִשְׁרָשָׁיו יִפְרֶה *venetser mishsharashayu yiph-*
reh, and a branch shall (flourish, bud, or) grow
 out of his roots. נִצֵּר *netser*, a branch. ר. נָצַר
natsar, he kept. מִשְׁרָשָׁיו *mishsharashayu*, from or
 out of his roots. שֹׁרֶשׁ *shoresh*, a root; in pl. m.
 שֹׁרָשִׁים *shorashim*, and contracted שֹׁרָשָׁי *shorashey*,
 roots. ו *Vau*, his; מִ *mi*, from, out of. יִפְרֶה
yiphreh, he, or it, m. shall bud; 3 perf. sing. fut.
 Kal. ר. פָּרָה *parah*, he fructified, he did flourish
 or bud.

2. וְנָחָה עָלָיו רוּחַ יְהוָה *venacha alayu Ruach Je-*
hovah, and the Spirit of the LORD shall rest upon
 him. נָחָה *nachah*, she, or it, f. resteth; 3 perf.
 sing. pres. ר. נָח *nach*, he rested. (See קָם *kam*,
 he arose.) עָלָיו *alayv*, upon him.

רוּחַ חֵכְמָה וּבִינָה *ruach chochmah ubinah*, the spi-
 rit of wisdom and understanding. חֵכְמָה *chochmah*,
 wisdom. ר. חָכַם *chacham*, he was wise. בִּינָה
binah, understanding. ר. בִּין *bun*; in Hiph. הִבִּין
hebin, he did understand.

רוּחַ עֵצָה וְגִבּוּרָה *ruach etsah ugburah*, the spirit
 of counsel and strength. עֵצָה *etsah*, counsel. ר.
 יָעַץ *yaats*, he counselled. גִּבּוּרָה *geburah*, might,
 or strength. ר. גָּבַר *gabar*, he was strong.

רוּחַ דַּעַת וַיִּירָא יְהוָה *ruach daat veyirat Jeho-*
vah, the spirit of knowledge, and of the fear of the
 LORD. דַּעַת *daat*, knowledge. ר. יָדַע *yadang*,
 he knew. יִירָא *yirat*, fear. ר. יָרָא *yars*, he feared.

3. **וְהָרִיחוּ בִּירְאֵת יְהוָה** *vaharicho beyirat Jehovah*, and his scent (or smell shall be) in the fear of the LORD. **הָרִיחַ** *hariach*, may be either taken for the infin. Hiph. to scent or smell; or it may be the noun **רִיחַ** *reyach*; a scent or smell, with the usual emphatical **הָ** *ha*, put before, and the affix **ו** *o*, his; **הָרִיחוּ** *haricho*, his scent, or smell: or else the pret. Hiph. with affix **ו** *o*, him; thus, **וְהָרִיחוּ** *vaharicho*, and it (the Spirit of the LORD) shall make him scent or smell; i. e. to understand quickly good and evil, in the fear of the LORD: to which our translation chiefly refers. However, the root is **רִיחַ** *riach*, or in Hiph. **הָרִיחַ** *heriach*, he did scent or smell, or he caused to smell. **יִרְאָה** *yirah*, or **יִרְאֵת** *yirat*, fear.

וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט *velo lemarah eynayv yishpot*, and he shall not judge according to the sight of his eyes. **וְלֹא** *velo*, and not. **לְמַרְאֵה** *lemarah*, to (or according to) the sight. **רָאָה** *raah*, he did see. **עֵינָיו** *eynayv*, his eyes; from sing. **עַיִן** *ayin*, an eye; in dual, **עֵינַיִם** *eynayim*, and contracted **עֵינַי** *eyney*, both the eyes; and with affix **ו** *Vau*, **עֵינָיו** *eynayv*, his eyes. **יִשְׁפּוֹט** *yishpot*, he shall judge; 3 perf. sing. fut. Kal. **שָׁפַט** *shaphat*, he judged.

וְלֹא לְמִשְׁמַע אֹזְנָיו יוֹכִיחַ *velo lemishmang oznayv yochiach*, and he shall not reprove after (or according to) the hearing of his ears. **לְמִשְׁמַע** *lemish-*
mang,

mang, according to the hearing. *ר. שָׁמַע shamang*, he heard. *אָזְנוֹ oznayv*, his ears; from sing. *אֶזְנָא ozen*, the ear; in dual, m. *אָזְנַיִם oznayim*, and contracted *אָזְנַי ozney*, the ears, or both the ears; and with affix *וְ Vau*, his, *אָזְנַיִם oznayv*, his ears. *יֹכִיחַ yochiach*, he shall reprove; 3 pers. sing. fut. Hiph. Root not used in Kal.

4. *וְשָׁפַט בְּצֶדֶק דָּלִים veshaphat betsedek dallim*, and he shall judge the poor in righteousness. *שָׁפַט shaphat*, he judged; the root: but *וְ ve*, and, is connective. *בְּצֶדֶק betsedek*, in righteousness. *ר. צִדֵּק tsadak*, he was righteous. *דָּלִים dallim*, the poor, poor men, pl. m. from sing. *דָּל dal*, poor, small. *ר. דָּלַל dalal*, he was impoverished.

וְהוֹכִיחַ בְּמִישׁוֹר לְעֲנָוֵי אֶרֶץ vehochiach bemishor leanvey arets, and he shall reprove (or argue) with equity for the meek of the earth. *הוֹכִיחַ hochiach*, he reproved or argued. (See the former verse.) *בְּמִישׁוֹר bemishor*, in or with equity or righteousness. *ר. יָשָׁר yashar*, he was right, he was equitable, or righteous. *לְעֲנָוֵי leanvey*, to or for the meek. *עֲנָוִים anavim*, meek ones; from sing. *עָנָו anav*, meek. *ר. עָנָה anah*, he was afflicted.

וְהִכָּה אֶרֶץ בְּשֶׁבֶט פִּי vehickah erets beshebet piv, and he shall smite the earth with the rod of his mouth. *וְהִכָּה* and he shall smite; 3 pers. sing. pret.

pret. Hiph. but ו *ve*, and, is converfive. נָכָה *nacah*, not used in Kal; but in Hiph. הִכָּה *hickah*, he fmote, or he did fmite. בְּשֵׁבֶט *beshebet*, with, in, or by the rod. שֵׁבֶט *shebet*, a rod, a fcepter. פִּי *piv*, his mouth. פֶּה or פֶּה *peh*, or פִּי *pi*, the mouth; with affix ו *Vau*, his.

וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע *ubruach fephatayv yamith rafhang*, and with the breath of his lips he will flay the wicked. וּבְ *ub*, and with; רוּחַ *ruach*, the breath, or fpirit. רָוַח *ravach*, he breathed. שְׁפָתָיו *shepatayv*, his lips, dual, with affix ו *Vau*. יָמִית *yamith*, he fhall kill; 3 perf. fing. fut. Hiph. מוּת *mut*, he died. רָשָׁע *rafhang*, the wicked.

5. וְהָיָה צֶדֶק אֲזוּר מִתְנָיו *vehayah tfedek ezor mothnayv*, and righteousnefs fhall be the girdle of his loins. הָיָה *hayah*, he was; the root. צֶדֶק *tfedek*, righteousnefs. אֲזוּר *ezor*, a girdle. אֲזָר *azar*, he girded about. מִתְנָיו *mothnayv*, his loins, dual, with affix ו *Vau*, his.

וְהָאֱמוּנָה אֲזוּר חֲלָצָיו *vehaemunah ezor chalatsayv*, and faithfulness (fhall be) the girdle of his reins. אֱמוּנָה *emunah*, faithfulness. אָמַן *aman*, he believed. חֲלָצָיו *chalatsayv*, his reins or loins, dual, m. with affix ו *Vau*, his. חָלַץ *chalats*, he drew off, delivered himfelf.

6. **וְגָר זֵעֵב עִם כֶּבֶשׂ** *vegar zeeb im kebes*, and the wolf shall dwell with the lamb. **גָּר** *gar*, he dwelt, or he sojourned; it is contracted for **גִּיר** *gur*, which is declined in the preter tense like **קָם** *kam*; thus, *gar, garah, garta, gart, garti, &c.* without **ו**. **זֵעֵב** *zeeb*, a wolf. **עִם** *im*, with. **כֶּבֶשׂ** *kebes*, a lamb.

וְנָמַר עִם גִּדִּי יִרְבֹּץ *venamer im gedi yirbats*, and the leopard shall lie down with the kid. **נָמַר** *namer*, a leopard. **גִּדִּי** *gedi*, a kid. **יִרְבֹּץ** *yirbats*, he (or it, m.) shall lie down; 3 perf. sing. fut. Kal. **רָבַץ** *rabats*, he laid down.

וְעֵגֶל וְכֶפִיר וְיָחַדָּו *veegel uchpir umri yachdav*, and the calf, and the young lion, and the fatling together. **עֵגֶל** *egel*, a calf. **כֶּפִיר** *kepir*, a young lion. **מֵרִיא** *meri*, a fatling. **יָחַדָּו** *yachdav*, together.

וְנָהַג בָּם קָטָן נָהֵג *venahar katon noheg bam*, and a little child shall lead them. **נָהַג** *naar*, a boy, or a young male child. **קָטָן** *katon*, little; from **רָ. קָטַן** *katan*, he was little. **נָהֵג** *noheg*, leading, or he who leadeth, a leader; Benoni, Kal. **נָהַג** *nahag*, he did lead. **בָּם** *bam*, in them.

7. **וּפָרָה וְדֹב תִּרְעִינָה** *upharah vadob tireynah*, and the cow and the bear shall feed. **פָּרָה** *parah*, a bullock, or a cow. **דֹּב** *dob*, a bear. **תִּרְעִינָה** *tireynah*,

zireynah, they shall feed; it is 3 perf. pl. f. fut. Kal. ר. רָעָה *raah*, he did feed.

יַחְדָּו יִרְבְּצוּ יְלֵדֵיהֶן *yachdav yirbetsu yaldeyhen*, their young ones shall lie down together. יַחְדָּו *yachdav*, together. יִרְבְּצוּ *yirbetsu*, they shall lie down; it is 3 perf. pl. m. fut. Kal. ר. רָבַץ *ra-bats*, he did lie down. יְלֵדֵיהֶן *yaldeyhen*, their young ones, f.

וְאַרְיֵה כְּבָקָר יֹאכַל תֶּבֶן *vearyeh cabbakar yochal teben*, and the lion, as an ox, shall eat straw. אַרְיֵה *ari*, and אַרְיֵה *aryeh*, a lion. כְּבָקָר *bakar*, an ox. יֹאכַל *yochal*, he shall eat; 3 perf. sing. fut. Kal. ר. אָכַל *achal*, he did eat. תֶּבֶן *teben*, straw.

8. וְשִׁיעַשָּׁנָה יוֹנֵק עַל חֹר פֶּתֶן *veshiafshang yonek al chur paten*, and the sucking child shall play on the hole of the asp. שִׁיעַשָּׁנָה *shiafshang*, he delighted himself, or he played with delight; it is 3 perf. sing. pret. Pihel. ר. שָׁעָה *shaah*, he beheld, he delighted. יוֹנֵק *yonek*, a sucking child. חֹר *chur*, an hole. פֶּתֶן *peten*, an asp.

וְעַל מְאֻרָּת צִפְעוֹנִי גָמֹל יָדוּ הָדָה *veal meurat tsiphoni gamul yado hadah*, and the weaned child shall put his hand upon the cockatrice's (or adder's) den. מְאֻרָּת *meurat*, a den, or cave. צִפְעוֹנִי *tsiphoni*, a serpent, or cockatrice. גָּמֹל *gamul*, weaned, or a weaned child. ר. גָּמַל *gamal*, he recompensed.

perished. יָדוֹ *yado*, his hand. הִדָּה *hadah*, he did put, or he did lay upon.

9. לֹא יַרְעוּ וְלֹא יַשְׁחִיתוּ בְּכָל הָהָר קֳדָשִׁי *lo yareu velo yashchitu becol har kodshi*, they shall not hurt, neither shall they destroy, in all my holy mountain, or in the mountain of my holiness. יַרְעוּ *yareu*, they shall do evil; 3 perf. pl. fut. Hiph. ר. רוּעַ *ruang*, he was evil. יַשְׁחִיתוּ *yashchitu*, they shall destroy; 3 perf. pl. fut. Hiph. ר. שָׁחַת *shachat*, he corrupted, or destroyed. הָהָר *har*, a mountain. קֳדָשִׁי *kodshi*, my holiness.

כִּי מָלְאָה הָאָרֶץ דַּעַת יְהוָה *ki malah haaretz deah et Jehovah*, for the earth shall be full of the knowledge of the Lord. מָלְאָה *malah*, it is full, or filled; 3 perf. sing. f. pret. Kal. ר. מָלָא *mala*, he was full. דַּעַת *deah*, knowledge.

כַּמַּיִם לַיָּם מְכַסִּים *cammayim layam mecassim*, as the waters cover the sea. מְכַסִּים *mecassim*, covering, pl. m. from sing. מְכַסֶּה *mecasseh*, covering, or that which covereth; it is Benoni, Pihel. ר. כָּסָה *casah*, he covered.

10. וְהָיָה *vehayah*, and it shall come to pass.

בַּיּוֹם הַהוּא *bayom hahu*, in that day.

שׁוֹרֵשׁ יִשָּׁי אֲשֶׁר עוֹמֵד לְגַם עַמִּים *shoresh Yishay asher omed lenes amim*, the root of Jesse standing (or which shall stand) for an ensign to the people.

שׁוֹרֵשׁ

שׁוֹרֵשׁ *shoresh*, a root. עֹמֵד *omed*, standing; part. Benoni. ר. עָמַד *amad*, he stood. נֵס *nes*, a sign, ensign, or banner. עֲמִים *ammim*, pl. m. from sing. עַם *am*, people.

יִדְרֹשׁוּ אֵלָיו גּוֹיִם *elayv goyim yidroschu*, unto him the nations (or the gentiles) shall seek. יִדְרֹשׁוּ *yidroschu*, they shall seek; 3 perf. pl. fut. Kal. ר. דָּרַשׁ *darash*, he did seek. גּוֹיִם *goyim*, the nations.

וְהָיְתָה מְנוּחָתוֹ כְּבוֹד *vehaytah menuchato cabod*, and his rest shall be glory, or glorious. מְנוּחָתוֹ *menuchato*, his rest. ר. נָוַח *nuach*, he was quiet, at rest. כְּבוֹד *cabod*, glory, glorious.

III.

A Thanksgiving-Hymn of the faithful, for their Redemption.

Isaiah xii.

1 וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲוֹדָה יְהוָה
כִּי־אֲנִפְתָּ בִּי יְשׁוּב אֶפְדָּ וְהִתְנַחֲמֵנִי :

2 הִנֵּה אֵל יִשׁוּעָתִי אֲבַטַח וְלֹא אֶפְחָד
כִּי־עָזוּ וְזָמְרָת יָהּ יְהוָה וַיְהִי־לִי לִישׁוּעָה :

3 וְשִׂאֲבָתָם־

3 וְשִׂאֲבָתָם־מִים בְּשִׁשּׁוֹן מִמַּעֲיָנִי הִישׁוּעָה :

4 וְאִמְרָתָם בַּיּוֹם הַהוּא הוֹדוּ לַיהוָה
קִרְאוּ בְּשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו
הִזְכִּירוּ כִּי נִשְׁגָּב שִׁמּוֹ :

5 זִמְרוּ יְהוָה כִּי גֵּאוֹת עָשָׂה
מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ :

6 צִהְלִי וְרוֹנִי יִשְׁבֶּת צִיּוֹן
כִּי־גָדוֹל בְּקִרְבָּךְ קֹדֶשׁ יִשְׂרָאֵל :

1. וְאִמְרָתָ בַּיּוֹם הַהוּא *veamarta bayom hahu*,
and thou shalt say in that day.

אוֹדְךָ *odecha*, I will confess, celebrate, or praise
thee; 1 perf. sing. fut. Hiph. יָדָה *yadah*, he
cast forth, he threw.

יְהוָה *Jehovah*, O LORD.

כִּי אֲנִפְתָּ בִּי *ki anaphta bi*, for thou wast angry
with me. אֲנִפְתָּ *anaphta*, thou wast angry; 2 perf.
sing. m. pret. Kal. אָנָּה *anaph*, he was wroth.

אֲפָךְ יָשׁוּב *yashob appecha*, thy wrath is turned
away, or shall be turned away. יָשׁוּב *yashob*, or
יִשְׁוֹב *yashub*, he shall turn, or he shall be turned;
3 perf. sing. fut. Kal. שׁוּב *shub*, he turned
away, or he was turned away. אֲפָךְ *appecha*, thy

D d

wrath;

wrath; אַף *aph*, or *ap*, wrath, anger, the face or countenance.

וּתְנַחֲמֵנִי *utnachameni*, and thou shalt comfort me; or, and thou comfortedst me. תְּנַחֵם *tenachem*, thou shalt comfort; 2 perf. sing. m. fut. Pihel. *r.* in Pihel, נִחַם *nicham*, he comforted. Kal is not used.

2. הִנֵּה אֵל יְשׁוּעָתִי *hinneh El yeshuati*, behold, God (is) my salvation. יְשׁוּעָה *yeshuah*, or יְשׁוּעָת *yeshuath*, salvation. *r.* יָשַׁע *yashang*, not used in Kal; but in Hiph. הוֹשִׁיעַ *hoshiang*, he saved.

אֶבְטַח *ebtach*, I will trust; 1 perf. sing. fut. Kal. *r.* בָּטַח *batach*, he trusted.

וְלֹא אֶפְחָד *velo ephchad*, and I will not fear. אֶפְחָד *ephchad*, I will fear; 1 perf. sing. fut. Kal. *r.* פָּחַד *phachad*, he was afraid.

כִּי עֹזִי *ki ozzi*, for my strength. עֹז or עֲזָו *oz*, strength. *r.* עָזַז *azaz*, he was strong.

וְזִמְרָת *vezimrath*, and (my) song. *r.* זָמַר *zamar*, which in Kal signifies, he cut, or cut off; but in Pihel, זָמַר *zimmer*, he did sing; because, in melodious songs, the voice is often cut and broken by the notes of music. Hence the noun, f. זִמְרָה *zimrah*, or זִמְרָת *zimrath*, a song.

יְהוָה *Fah Jehovah*, the LORD GOD.

וַיְהִי לִי לִישׁוּעָה *vayhi li lishuah*, and he is become to me for salvation; i. e. my salvation.

3. וְשִׂאֲבָתָם

3. וּשְׁאַבְתֶּם *ushabtem*, and ye shall draw.
 שְׁאַבְתֶּם *sheabtem*, ye have drawn; 2 perf. pl. m.
 pret. Kal. r. שָׁאֵב *shaab*, he drew (water).

מַיִם *mayim*, waters, or water.

בְּשִׂשׂוֹן *befason*, in joy, or with joy. r. שִׂשׂ *fus*,
 he rejoiced.

מִמַּעֲיֵי *mimmaayney*, out of the wells. מַעֲיֵי
maayney, or מַעֲיֵי *mayaney*, pl. m. contracted for
 מַעֲיָנִים *mayanim*, fountains, or wells; from sing.
 מַעַן *mayan*, a fountain, well, or spring; which is
 from the primitive noun עַיִן *ayin*, an eye; for
 fountains are the eyes of the earth.

הַיְשׁוּעָה *hayshuah*, of salvation.

4. וְאָמַרְתֶּם בַּיּוֹם הַהוּא *veamartem bayom hahu*,
 and ye shall say in that day.

הוֹדוּ *hodu*, sing ye, or praise ye; imper. pl.
 Hiph. r. יָדָה *yadah*, he praised.

לַיהוָה *layhovah*, to the LORD.

קִרְאוּ *kiru*, call ye; pl. imper. Kal. r. קָרָא *ka-*
ra, he called.

בְּשֵׁמוֹ *bishmo*, upon his name.

הוֹדִיעוּ *hodi*, cause ye to be known, or make ye
 known; pl. imper. Hiph. r. יָדַע *yadang*, he knew.

בְּעַמִּים *baammim*, among the people.

עֲלִילוֹתָיו *alilotayv*, his works, or his doings.
 r. עָלַל *alal*, not used in Kal; but in Pihel, עָלִילָה
olel, he did work. Hence the noun, f. עֲלִילָה
alilah,

alilah, a doing, an action; in pl. f. **עֲלִילוֹת** *alilot*, works, or doings.

הִזְכִּירוּ *hazkiru*, make ye mention, or cause ye to remember; imper. pl. m. Hiph. *r.* **זָכַר** *zachar*, he remembered.

כִּי נִשְׁגַּב שְׁמוֹ *ki nisgab shemo*, for his name is exalted: **נִשְׁגַּב** *nisgab*, he was, or he is exalted; 3 perf. sing. pret. Niph. *r.* **שָׁגַב** *sagab*, he was exalted.

5. **זָמְרוּ** *zammeru*, sing ye. See ver. 2.

גִּאוֹת *geot*, excellent things, great and high things; noun pl. f. *r.* **גָּאָה** *gaah*, he was high.

עָשָׂה *asah*, he hath done: it is the root.

מִדַּעַת זֹאת *mudaat zot*, this is known. **מִדַּעַת** *mudaat*, (according to the *Keri*, or margin; but in the *Ketib*, or text, the long *י* is written with *י*, thus, **מִי־דַעַת**, which is a typographical error) it is known; part. Hoph. *r.* **יָדַע** *yadang*, he knew.

בְּכָל הָאָרֶץ *becol haarets*, in all the earth.

6. **צִהֲלִי** *tsahali*, cry out, or rejoice greatly; imper. Kal. f. *r.* **צִהַל** *tsahal*, he neighed.

וְרוֹנִי *varonni*, and shout for joy. **רוֹנִי** *ronni*, contracted for **רִנּוֹנִי** *renoni*, shout thou, f. imper. Kal. *r.* **רָנַן** *ranan*, he shouted for joy.

יֹשֶׁבֶת צִיּוֹן *yoshebet Tzion*, inhabitant of Zion. **יֹשְׁבָה** *yoshebah*, or **יֹשֶׁבֶת** *yoshebet*, an inhabitant, or one

one who dwelleth, f. Benoni. *ר. יָשָׁב yashab*, he dwelt, inhabited.

כִּי גָדוֹל ki gadol, for great.

בְּקִרְבֶּךָ bekirbech, in the midst of thee.

קְדוֹשׁ יִשְׂרָאֵל kedosh Yisrael, the Holy One of Israel.

IV.

CHRIST'S Humiliation, Sufferings and Death,
the Benefits of his Passion, and his State of
Exaltation and Glory.

Isaiah liii. 1, 3, 4, 5, 11, 12.

1 מִי הָאֶמֶן לְשִׁמְעֹתֵנוּ
וְיָרוּעַ יְהוָה עַל־מִי נִגְלָתָה:

3 נִבְּזָה וְחָדַל אִישִׁים
אִישׁ מִכָּאֲבוֹת וִידוּעַ חָלִי
וּבְמִסְתָּר פָּנִים מִמֶּנּוּ
נִבְּזָה וְלֹא חֲשַׁבְנָהוּ:

4 אָבֹן חָלִינוּ הוּא נָשָׂא
וּמִכָּאֲבֵינוּ הוּא סָבַלָם
וְאֶנְחָנוּ

וַאֲנַחְנוּ חֲשַׁבְנָהּוּ נְגִיעַ
מִפֶּה אֱלֹהִים וּמַעֲנֶה:

5 וְהוּא מְחֹלֵל מִפְּשָׁעֵינוּ
מִדָּכָא מַעֲוֹנוֹתֵינוּ
מוֹסֵר שְׁלוֹמֵנוּ עָלָיו
וּבְחֶבְרָתוֹ נִרְפָּא-לָנוּ:

11 מַעֲמַל נִפְשׁוֹ יִרְאֶה יִשְׁבַּע
בְּדַעְתּוֹ יִצְדִּיק צְדִיק עַבְדֵי לְרַבִּים
וַעֲוֹנוֹתָם הוּא יִסְבּוֹל:

12 לָכֵן אֶחְלַק-לוֹ בְּרַבִּים
וְאֶת-עֲצוּמִים יַחְלַק שָׁלַל
תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נִפְשׁוֹ
וְאֶת-פְּשָׁעִים נִמְנָה
וְהוּא חֲטֵא-רַבִּים נִשָּׂא
וְלִפְשָׁעִים יִפְגִּיעַ:

1. *mi heemin lishmuathenu*,
who hath believed our report? *heemin*, he
believed; 3 perf. sing. pret. Hiph. *אָמַן aman*,
he believed. *שְׁמָעָה shem'uah*, or *שְׁמוּעָה shemuath*,
a report. *נוּ nu*, our.

נִגְלָתָהּ

וְזָרוּעַ יְהוָה עַל מִי נִגְלְתָהּ *uzroang Jehovah al mi nigletah*, and the arm of the LORD to whom is it revealed? זָרוּעַ *zeroang*, an arm. נִגְלְתָהּ *nigletah*, it is revealed; 3 perf. sing. f. pret. Niph. ר. גָּלָה *galah*, he revealed.

3. נִבְזָה וְחָדַל אִישִׁים *nibzeh vechadal ishim*, he is despised and rejected of men. נִבְזָה *nibzeh*, contemned, despised; 3 perf. sing. pret. Niph. or the participle Niph. sing. ר. בָּזָה *bazah*, he despised. חָדַל *chadal*, ceasing, leaving off, or rejected.

אִישׁ מַכְאֹבוֹת *ish machobot*, a man of sorrows.

וַיִּדְוַע חָלִי *viduang choli*, and acquainted with grief, or infirmity.

וּבְמַסְתֵּר פָּנִים מִמֶּנּוּ *uchmaster panim mimmennu*. (These words may be differently rendered; they are therefore first to be resolved.) וּ *u*, and. בְּ *che*, as. מַסְתֵּר *master*, may be either a noun, as מִסְתָּר *mistar*, a hiding; or it may be taken as the participle Hiph. for מַסְתִּיר *mastir*, hiding, or one who hideth. ר. סָתַר *fatar*, he did hide. פָּנִים *panim*, the face. מִמֶּנּוּ *mimmennu*, may be either from us, or from him; for מִ *mi*, or מִן *min*, (or נ being turned into Dages in another מ, for the affix נִ *nu*; thus, מִמֶּנּוּ *mimmennu*) signifies, from, away from; and נִ *nu*, is either the affix of the 1 perf. pl. us, or of the 3 perf. sing. him: but when נ has Dages in it, as here, most frequently, if not always, it denotes

denotes the 3 perf. sing. him. According to these variations, the words may be rendered, 1. And we hid our faces from him. Or, 2. taking מַסְתֵּר *master*, for a noun, thus, And as a hiding of faces from him, or from us; or, he hid his face from us; viz. in the time of his great humiliation, even to the cross. Or, 3. He did hide his face from him; taking the words as spoken of the Father forsaking the Son, of which he complains upon the cross. מַסְתֵּר *master*, is then taken as Benoni, Hiph. and נוּ *nu*, for the affix of 3 perf. sing. him.

נִבְזָה וְלֹא חָשַׁבְנֵהוּ *nibzeh velo chashabnuhu*, he was despised, and we esteemed him not. חָשַׁבְנֵהוּ *chashabnuhu*, we esteemed; 1 perf. pl. pret. Kal. *r.* חָשַׁב *chashab*, he thought, or esteemed.

4. אָכַן חֲלֵינוּ הוּא נָשָׂא *achen cholayenu hu nasa*, surely he hath borne our infirmities. נָשָׂא *nasa*, he did bear; the root.

וּמַכּוֹבֵינוּ סָבַל *umachobeynu sebalam*, and our sorrows he hath carried them. סָבַל *sabal*, he carried; the root.

וַאֲנַחְנוּ חָשַׁבְנֵהוּ *veanachnu chashabnuhu*, and we esteemed him.

נָגוּעַ מִכָּה אֱלֹהִים וּמַעֲנָה *naguang mukkeh Elohim umunneh*, stricken, smitten of God, and afflicted. נָגוּעַ *naguang*, stricken; part. Pahul, in Kal. *r.* נָגַע *nagang*, he plagued. מִכָּה *mukkeh*, smitten; part.

part. Hoph. sing. *r.* נָכַח *nachah*, he did smite. מְעַנֶּה *meunnah*, afflicted. *r.* עָנָה *anah*, he humbled.

5. וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ *vehu mecholal mippe-shaeynu*, and he was wounded for our transgressions.

מְחֹלָל *mecholal*, wounded; part. Pahul, sing. *r.* חָל *chul*, he grieved. מִפְּשָׁעֵינוּ *mippeshaeynu*, for our transgressions. פֶּשַׁע *peshang*, a transgression.

מְדַכָּא מֵעוֹנוֹתֵינוּ *medukka meaonoteynu*, he was bruised for our iniquities. מְדַכָּא *medukka*, bruised; participle Puhal, sing. *r.* דָּכָא *daca*, he bruised: עוֹנוֹת *aonot*, iniquities, pl. f. from sing. עוֹן *aon*, iniquity.

מוֹסַר שְׁלוֹמֵנוּ עָלָיו *musar shelomenu alayu*, the chastisement of our peace (was) upon him. מוֹסַר *musar*, correction, chastisement.

וּבַחֲבָרָתוֹ נִרְפָּא לָנוּ *ubachaburato nirpha lanu*, and by his wounds we are healed, or health is given to us. חֲבָרָת *chaburat*, a wound. נִרְפָּא *nirpha*, he was healed, or health was given; 3 pers. sing. pret. Niph. *r.* רָפָא *rapha*, he healed.

11. מֵעֵמַל נַפְשׁוֹ יִרְאֶה יִשְׁבַּע *meamal naphsho yireh yisbang*, he shall see of the travel of his soul, (and he) shall be satisfied. עֵמַל *amal*, travel, labour. יִשְׁבַּע *yisbang*, he shall be satisfied; 3 pers. sing. fut. Kal. *r.* שָׂבַע *sabang*, he was full.

בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדֵּי לְרַבִּים *bedato yatsdik tsaddik*

tsaddik abdi larabbim, by his knowledge my righteous servant shall justify many.

וְעִנּוֹתָם הוּא יִסְבּוֹל *vaaonotam hu yisbol*, and he shall bear their iniquities. יִסְבּוֹל *yisbol*, he shall bear; 3 perf. sing. fut. Kal. ר. סָבַל *fabal*, he did bear.

12. לָכֵן אֶחְלֶק לוֹ בְּרַבִּים *lachen achallek lo barabbim*, therefore will I divide to him (an inheritance or portion) amongst the great. אֶחְלֶק *achallek*, I will divide; 1 perf. sing. fut. Pihel. ר. חָלַק *chalak*, he divided.

וְאֵת עֲצוּמִים יַחְלֶק שָׁלַל *veet atsumim yechallek shalal*, and with the strong he shall divide the spoil. עֲצוּמִים *atsumim*, the strong, strong men, pl. m. from sing. עָצוּם *atsum*, strong. שָׁלַל *shalal*, he spoiled, robbed; the root.

תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ *tachat asher heerah lammavet naphsho*, because he hath poured out his soul to the death. הֶעֱרָה *heerah*, he hath poured forth; 3 perf. sing. pret. Hiph. ר. עָרָה *arah*, he was naked, he emptied, poured out.

וְאֵת פֹּשְׁעִים נִמְנָה *veet poshim nimnah*, and he was numbered with the transgressors. נִמְנָה *nimnah*, he was numbered; 3 perf. sing. pret. Niph. ר. מָנָה *manah*, he numbered.

וְהוּא חָטָא רַבִּים נָשָׂא *vehu chet rabbim nasa*, and he hath borne the sin of many.

יִפְגִּיעַ

וּלְפֹשִׁימ יִפְגִּיעַ *velaposhim yaphgiang*, and for the transgressors he made intercession. יִפְגִּיעַ *yaphgiang*, he shall intercede; 3 pers. sing. m. fut. Hiph. r. פָּגַע *pagang*, he interceded.

V.

P S A L M CXI.

The Title of this Psalm is HALLELUJAH. It is composed alphabetically, each Sentence beginning with a several Letter of the Hebrew Alphabet, in Order exactly, and two Sentences to each Verse, and three a-piece to the two last. It furnishes Matter of Praise from the Works of God;—from their Greatness, Glory, Righteousness, Goodness, and Power;—from the Conformity of them to his Word;—and likewise from their Perpetuity.

הַלְלוּ יְהוָה :

אֲדָה יְהוָה בְּכָל-לֵב 1
בְּסֹד יִשְׂרָאֵל וְעֵדָה :

גְּדוּלִים 2

2 גְּדוּלִים מַעֲשֵׂי יְהוָה
דְּרוֹשִׁים לְכָל־חַפְצֵיהֶם :

3 הוֹד־יְהוָהר פִּעְלוֹ
וְצִדְקָתוֹ עוֹמֶדֶת לְעַד :

4 זִכֹּר עֲשֵׂה לְנַפְלָאֲתָיו
חֲנוּן וְרַחוּם יְהוָה :

5 מֶרֶץ נָתַן לִירְאָיו
יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ :

6 כּוֹחַ מַעֲשָׂיו הַגִּיד לְעַמּוֹ
לְתֵת לָהֶם נַחֲלַת גּוֹיִם :

7 מַעֲשֵׂי יָדָיו אֶמֶת וּמִשְׁפָּט
נֶאֱמָנִים כָּל־פְּקוּדָיו :

8 סְמוּכִים לְעַד לְעוֹלָם
עֲשׂוּיִם בְּאֶמֶת וַיִּשָּׂר :

9 פְּדוּת שָׁלַח לְעַמּוֹ
צָוָה לְעוֹלָם בְּרִיתוֹ
קְדוֹשׁ וְנוֹרָא שְׁמוֹ :

10 רְאֵשִׁית

רַאשִׁית חֲכָמָה יִרְאֶת יְהוָה 10
שֶׁכֶּל טוֹב לְכָל עוֹשֵׂיהֶם
תְּהַלְתּוּ עוֹמְדֵת לְעַד :

יְהוָה *halelu Jah*, praise ye the LORD. *Jah*, the contraction for the name JEHOVAH.
halelu, praise ye; 2 perf. pl. imper. Pihel.
r. הָלַל *halal*, he was mad, foolish; but in Pihel,
hillel, he praised, boasted.

1. אוֹדֶה יְהוָה *odeh Jehovah*, I will praise the
LORD. r. יָדָה *yadah*, he cast, threw the voice.
בְּכָל-לֵבָב *becol lebab*, with all the heart.
בְּסוֹד יִשְׁרָיִם *besod yesharim*, in the assembly of
the upright.
וְעֵדָה *veedah*, and (in) the congregation.

2. גְּדוֹלִים מַעֲשֵׂי יְהוָה *gedolim maasey Jehovah*,
great are the works of the LORD.
דְּרוּשִׁים לְכָל-חַפְצֵיהֶם *derushim lecol cheptsyhem*,
fought out by all having pleasure therein. r. דָּרַשׁ
darash, he sought, enquired. r. חָפֵץ *chaphats*, he
delighted, had pleasure.

3. הוֹד-וְהָדָר פָּעָלוֹ *hod vehadar paolo*, honour-
able and glorious is his work.

לְעַד

וְצִדְקָתוֹ עוֹמֶדֶת לְעֶד *vetfidkato omedet laad*, and
righteousness endureth for ever.

4. זָכַר עָשָׂה לְנִפְלְאוֹתָיו *zecher asah leniphlotayv*,
to be remembered he made his wonderful works.

חַנּוּן וְרַחוּם יְהוָה *channun verachum Jehovah*, gra-
cious and compassionate is the LORD.

5. טָרַף נָתַן לִירְאָיו *tereph natan lireayv*, meat
he hath given to those that fear him.

יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ *yizkor leolam berito*, he will
remember for ever his covenant.

6. כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ *coach maafayv higgid
leammo*, the power of his works he hath shewed to
his people. הִגִּיד *higgid*, he declared, shewed; 3
perf. sing. pret. Hiph. נָגַד *nagad*, he declared.

לָתֵת לָהֶם נַחֲלַת גּוֹיִם *lateth lahem nachalat
goyim*, to give them the heritage of the heathen.

7. מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט *maafey yadayv emet
umishpat*, the works of his hands are truth and
judgment.

נְאֻמָּנִים כָּל-פִּקּוּדָיו *neemanim col pikkudayv*, sure
are all his commandments.

8. סְמוּכִים לְעֶד לְעוֹלָם *femuchim laad laolam*,
they stand fast for ever and ever. סְמוּכִים *femu-
chim*,

chim, they stand fast; pl. m. part. Pahul. *r.* קָמַח *samach*, he upheld, established.

וַיַּשָּׂר עֲשׂוּיִם בְּאֵמֶת וַיַּשָּׂר *afuim beemet veyashar*, being done in truth and uprightness.

9. פְּדוּת שְׁלַח לְעַמּוֹ *peduth shalach leammo*, redemption he sent to his people. פְּדוּת *peduth*, redemption. *r.* פָּדָה *padah*, he redeemed.

צִוָּה לְעוֹלָם בְּרִיתוֹ *tsuvah leolam berito*, he hath commanded for ever his covenant.

קָדוֹשׁ וְנוֹרָא שְׁמוֹ *kadosh venora shemo*, holy and fearful (is) his name.

10. רֵאשִׁית חֵכְמָה יִרְאֵת יְהוָה *reshith chochmah yirat Jehovah*, the beginning of wisdom (is) the fear of the LORD.

שֵׁכֶל טוֹב לְכָל עוֹשֵׂיהֶם *sechel tob lecal ofeyhem*, a good understanding (is) to all who do them; i. e. his commandments. שֵׁכֶל *sechel*, understanding. *r.* שָׁכַל *sachal*, he prospered, was prudent.

תְּהִלָּתוֹ עוֹמֶדֶת לְעַד *tehillato omedet laad*, his praise endureth for ever.

VI.

An H Y M N.

1 אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
בְּמִדָּם כָּל יִצּוֹר נִבְרָא:

2 לַעֲרַת נַעֲמָה בְּחִפְצוֹ כָּל
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:

3 וְאַחֲרֵי כִכְלוֹת הַכּוֹל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:

4 וְהוּא הָיָה וְהוּא הוֹיָה
וְהוּא יְהִיָּה בְּתַפְאֲרָה:

5 וְהוּא אֶחָד וְאִין שְׁנֵי
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:

6 בְּלִי רֵאשִׁית בְּלִי תַּכְלִית
וְלוֹ הָעוֹז וְהַמְשָׁרָה:

7 וְהוּא אֵלִי וְחִי נוֹאֲלִי
וְצוֹר חֲבִלִי בְּעֶרְתַּ צָּרָה:

8 וְהוּא

8 וְהוּא נָפִי וּמְנוּסִי
מִנֶּת כּוֹסִי בְיוֹם אֶקְרָא :

9 בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישׁוֹ וְאֶעֱרָא :

10 וְעַם רוּחִי בְּיֹדִי
אֲדוֹנִי לִי וְלֹא אִירָא :

1. אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ *Adon olam asher malach,*
the LORD of the universe who reigned.

בְּטֶרֶם כָּל יִצּוֹר נִבְרָא *beterem col yetsur nibra,* be-
fore any thing was fashioned or created.

2. לְעֵת נַעֲשָׂה בְּחֶפְצוֹ כָּל *leet naasah bechephtso*
col, at the time when every thing was made by his
pleasure.

אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא *azay melech shemo nikra,* then
was his name called King.

3. וְאַחֲרֵי כִכְלוֹת הַכֹּל *veacharey kichlot haccol,*
and after the consummation of all things.

לְבַדּוֹ יִמְלֹךְ נִוְרָא *lebado yimloch nora,* he alone
will reign tremendous.

4. וְהוּא הָיָה *vehu hayah,* and he was.

וְהוּא הוּוֶה *vehu hoveh,* and he is.

וְהוּא יִהְיֶה בְּתִפְאָרָה *vehu yihyeh betipharah*, and he will be with glory.

5. וְהוּא אֶחָד וְאֵין שֵׁנִי *vehu echad veeyn sheni*, and he is the first, and there is no (original) second.

לְהַמְשִׁיל לוֹ לְהַחֲבִירָה *lehamshil lo lehachbirah*, to be likened and associated with him.

6. בְּלִי רֵאשִׁית בְּלִי תַחֲלִית *beli reshith belitachlith*, he is without beginning and without end.

וְלוֹ הָעֶז וְהַמִּשְׁרָה *velo haoz vehamisrah*, and to him appertains the power and dominion.

7. וְהוּא אֵלִי *vehu Eli*, and he is my God.

וְחֵי גּוֹאֲלִי *vechay goali*, and my living Redeemer.

וְצוּר חֲבִלִי בְּעֵת צָרָה *vetsur chebli beeth tsarah*, and the rock of my support in the time of distress.

8. וְהוּא נִסִּי וּמְנוּסִי *vehu nissi umanosi*, and he is my banner and my asylum.

מִנַּת כּוֹסִי *menat cofi*, the portion of my cup; i. e. my share or lot.

בְּיוֹם אֶקְרָא *beyom ekra*, in the day that I call (upon him).

9. בְּיָדוֹ אֶפְקִיד רוּחִי *beyado aphekid ruchy*, into his hand I deliver up my spirit.

בְּעֵת אִישָׁן וְאֶעִירָא *beet ishan veaira*, for the time I sleep and wake.

10. גְּוִירָתִי

10. **וְעִם רוּחִי גִּוְיָתִי** *veim ruchi geviyathi*, and
my body, together with my spirit, (I commit to him.)
אֲדוֹנִי לִי *Adoni li*, the LORD is mine.
וְלֹא אֵירָא *velo ira*, and I will not fear.

VII.

A POEM in Praise of the living God.

- | | |
|---|--|
| 1 | יְגַדֵּל אֱלֹהִים חַי
נִמְצָא וְאִין עַתָּה אֵל
וְיִשְׁתַּבַּח
מִצִּיאֹתָו: |
| 2 | אֶחָד וְאִין יְחִיד
נַעֲלָם וְגַם אִין סוּף
כִּיחֻדּוֹ
לְאַחֲדוּתָו: |
| 3 | אִין לוֹ דְּמוּת הַגּוֹף
לֹא נַעֲרוֹךְ אֵלָיו
וְאִינוּ גּוֹף
קִדְשָׁתָו: |
| 4 | קִדְמוֹן לְכָל דָּבָר
רֵאשׁוֹן וְאִין רֵאשִׁית
אֲשֶׁר נִבְרָא
לְרֵאשִׁיתָו: |
| 5 | הֵנוּ אֲדוֹן עוֹלָם
יּוֹרָא וְנִדְלָתָו
לְכָל נּוֹצֵר
וּמַלְכוּתָו: |
| 6 | שְׁפַע |

6 שִׁפֵּעַ נְבוֹאָתוֹ נִתְּנוּ אֶל
אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:

7 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נָבִיא וּמִבֵּית אֶת תְּמוּנָתוֹ: *

8 תּוֹרַת אֶמֶת נָתַן לַעֲמוֹ אֵל
עַל יַד נְבִיאָו אֶמֶן בִּירְתוֹ:

9 לֹא יַחֲלֶה הָאֵל וְלֹא יִמִּיר
דָּתוֹ לַעֲוִלָּמִים לְזוּלָתוֹ:

10 צוּפָה וַיֹּדַע סִתְּרִינוּ
מִבֵּית לְסוֹף דָּבָר בְּקִדְמוּתוֹ:

11 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
יִהְיֶה לְרָשָׁע רַע כְּרַשְׁעָתוֹ:

12 יִשְׁלַח לְקוֹץ יָמָיו מְשִׁיחֵנוּ †
לְפִדּוֹת מַחֲבֵי קוֹץ יְשׁוּעָתוֹ:

13 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ
בָּרוּךְ עַדִּי עַד שֵׁם תִּהְלָתוֹ:

חִי 1.

N. B. In imitation of this metre, there is, lately published,
a little Hymn, entitled, "The God of Abraham."

* Numb. xii. 8.

† Dan. ix. 24. Heb. ix. 23.

1. יִגְדַּל אֱלֹהִים חַי *yigdal Elohim chay*, the living God shall be magnified.

וַיִּשְׁתַּבַּח *veyishtabach*, and shall be celebrated.

נִמְצָא וְאֵין עֵת אֶל מְצִאוֹתוֹ *nimtsa veeyn et el metfuto*, and there is not found out a time to his going out; i. e. there is no period of time to his existence.

2. אֶחָד *echad*, he is one.

וְאֵין יַחֲד כִּיחֻדוֹ *veeyn yachid keyichudo*, and there is no unity comparable to his unity.

נֶעְלָם *neelam*, who is hidden.

וְגַם אֵין סוֹף לְאַחֲדוּתוֹ *vegam eyn soph leaachduto*, and also there is no end to his unity.

3. אֵין לוֹ דְּמוּת הַגּוּף *eyn lo demut haguph*, he has not the similitude of a body.

וְאֵינוֹ גּוּף *veeyno guph*, and he is not a body.

לֹא נֶעְרַוֵּץ אֱלֹיוֹ קְדוּשָׁתוֹ *lo naaroach elayv kedushato*, there is no estimating his holiness.

4. קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא *kadmon lecol dabar asher nibra*, he is prior to every thing which was created.

רִשְׁוֹן *rishon*, he is the original.

וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ *veeyn reshith leres hito*, nor is there a beginning to his beginning.

5. נוֹצֵר

5. הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצָר *hinno Adon olam lecol notsar*, behold, he is LORD of the universe over all beings.

יִרְאֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ *yore gedullato umalchuto*, he will make appear his magnificence and his kingdoms.

6. שְׁפַע נְבוּאָתוֹ *shephang nebuato*, abundance of his prophecy.

נָתַנוּ אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ *netano el anfhey segullato vetipparto*, he gave to the men of his choice and of his glory.

7. לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד *lo kam beyisrael kemosheh od*, there hath not risen in Israel like Moses yet.

נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ *nabi umabbith eth temunato*, a prophet who beheld his similitude.

8. תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל *torath emeth natan leammo El*, the law of truth God gave to his people.

עַל יַד נְבִיאוֹ נֶאֱמָן בֵּיתוֹ *al yad nebio neeman beyto*, by the hand of his prophet, who was the faithful of his house.

9. לֹא יִחַלֶּיף הָאֵל *lo yachaliph hael*, God will not change.

דָּתוֹ

וְלֹא יִמְרֵךְ דָּתוֹ *velo yamir dato*, nor will he alter his law.

לְעוֹלָמִים *leolamim*, for ever, everlastings, pl. m.
לְזוּלָתוֹ *lezulato*, for besides him (there is none).

10. צוֹפֶה וְיֹדֵעַ סִתְּרֵינוּ *tsopheh veyodeang setha-reynu*, he observes and knows our secrets.

מִבֵּית לְסוֹף דָּבָר בְּקִדְמוּתוֹ *mabbith lesoph dabar bekadmuto*, he sees the end of a matter at it's beginning.

11. גּוֹמֵל לְאִישׁ חֲסִיד *gomel leish chasid*, he recompenseth to the merciful man.

כְּמִפְעָלוֹ *kemippealo*, according to his work.

יֵתֵן לְרָשָׁע רָע *yitten leraschang rang*, he will give to the wicked person evil.

כְּרִשְׁתּוֹ *kerishato*, in proportion to his wickedness.

12. יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחֵנוּ *yishlach lekets yamin meshichenu*, at the end of days he will send our MESSIAH.

לְפִדּוֹת מַחְכֵּי קֶץ יִשׁוּעָתוֹ *liphdot mechachey kets yeshuato*, to deliver those who wait for the end of his salvation.

13. מֵתִים יַחְיֶה אֵל *metim yechayeh El*, the dead will God revive.

חֲסִידוֹ

בְּרַב חַסְדּוֹ *berab chafdo*, in the multitude of his mercy, or in his own great mercy.

בָּרוּךְ עַד עַד שֵׁם הַתְהִלָּתוֹ *baruch adey ad shem tehillato*, blessed for ever and ever be the name of his praises.

VIII.

VERSES in RHYME.

אֱהִיָּה קל בְּנֶשֶׁר וְצָבִי
גַם עוֹ בְּנֶמֶר אוֹ לְבִיא :
אֲשִׁים פָּנִי בַחֲלָמִישׁ
לַעֲשׂוֹת בְּרָצוֹן אֵלֵי אָבִי :

עַל כָּל קִנְיֹן תִּקְנֶה חֲכָמָה
עַל כָּל מַעֲלָה תִבְחַר שְׁפָלוֹת :
הִרְחַק מִכָּל-מִדָּה רָעָה
וּבְרָאשׁ כָּלֹן מִן הַכִּילוֹת :

אֶתֵּן שִׁבְחָ גַם תִּפְאָרֶת
לְאֵל תִּכֵּן רוֹם בִּזְרֹת :

F I N I S.

S U B S C R I B E R S.

A

REV. Mr. Abraham, A. B. T. C. D.,
Mr. L. Antrobus, Salop.

Mrs. Isabella Anderfon

Mr. Charles Arthur, Jun. near Bristol

Mr. Edward Ash

Mr. Atkins

B

Rev. G. Berkeley, L L. D. Prebendary of Canter-
bury, &c. *two copies*

Rev. Mr. Bentley, Vicar of Camberwell

Mr. Bakewell, Schoolmaster at Greenwich, *two
copies*

Mr. William Bailey

Mr. W. Banks, Schoolmaster at Deptford

Mr. John Banks

Mr. George Barker, Schoolmaster at Wandsworth,
two copies

Mr. Billings

Rev. James Bowers, A. B.

Mr. Charles Rogers Bond

Mr. Erich Christian Boyesen

G g

SUBSCRIBERS.

Mr. Samuel Bradburn
Mr. Joseph Bradford
Mr. J. Briggs
William Lovel Brooks, Esq; Whitchurch, Salop.
Mr. Brazier, Camberwell
Rev. Mr. Brown, A. M. Vicar of Kingston and
Portishead, Somersetsshire
Mr. Joseph Brown, Whitchurch, Salop.
Mrs. Brown
Mr. Samuel Bryant
Mr. Daniel Bumsted, Jun.
Mr. Francis Bundock
Mr. Bush, Schoolmaster at Midsummer-Norton
Rev. Mr. Butler, L L. B. Rector of Stoke and
Norton, Somersetsshire

C

Rev. John Camplin, D. D. Vicar of St. Nicholas,
Bristol, and of Olveston, Gloucestershire
Rev. Richard Caddick, A. B. C. C. C. Oxford
Mr. Henry Caddick
Rev. Richard Conyers, L L. D. Rector of St.
Paul's, Deptford
Rev. Thomas Coke, L L. D.
Mr. G. Coalbrook, Schoolmaster at Westminster
Mr. Uldrich Friderich von Cappelen
Mr. Catermole, Schoolmaster at Portsmouth
Mr. Thomas Colbeck

S U B S C R I B E R S.

Mr. Thomas Coleman, Schoolmaster at Margate
Mr. Thomas Collins
Mr. Samuel Chandler
Mr. Thomas Child
Mr. James Noble Christie
Mrs. Elizabeth Churton
Mr. Adam Clarke
Mr. Thomas Cooper
Rev. C. Croffe, A. M. of Hales, in Germany, and
afterwards A. M. of St. John's, Cambridge;
Minister of Cleckheaton, Yorkshire
Mrs. M. B. Crofs, Bristol
Miss S. Crofsley
James Crooks, Esq;
Mr. John Crooks
Mr. John Cruttenden

D

Mr. Henry Durbin, Bristol
Mr. James Dornford, Deptford
Mr. Thomas Dornford
Mr. Josiah Dornford, Trin. Coll. Oxford
Mr. V. Deboudry, French Teacher at Bristol
Miss Susannah Darling
Mr. Robert Dyer

SUBSCRIBERS.

E

Rev. Mr. Easterbrooks, Vicar of Temple Church,
Bristol, and Chaplain to Lady Le Despencer,
two copies

Mr. John Edwards, Whitchurch, Salop.

Edward Edwards, Esq;

Mr. James Edgell

F

Rev. Mr. Fletcher, Vicar of Madely, Salop. *two
copies*

Mr. William Fishpool

Mr. John Farmer

Mr. Henry Farmer

Mr. Joseph Farnel

Rev. Mr. Foot

Mr. J. Fry, Bristol

Mr. James Fry

G

Rev. Mr. Greaves, Rector of Broughton-Asthley,
Leicestershire

Rev. A. B. Greaves, late of Oxford

Rev. Mr. Grigg, Bath-Week

Mr. Goode, Magdalen-Hall, Oxford

Mr. Samuel Gathercoale

Mr. Henry Gordon

SUBSCRIBERS.

Miss Sophia Griffen
Mr. Stephen Griggs, Schoolmaster
Mrs. S. Grout, Deptford
Mr. John Grout

H

Rev. Mr. Haynes, A. B. Minor Canon of Bristol
Mr. Robert Haynes
Rev. Mr. Hamilton, Master of the Academy in
Lemon-Street, Goodman's-Fields, London
Rev. Mr. Hatton, A. B. Rector of Waters-Upton,
Salop.
Mr. Hazard, Printer & Bookseller, Bath, *two copies*
Rev. Mr. Heaward
Mr. James Hales, Deptford, *two copies*
Mr. W. H. Harris, Dty Clerk of St. James's, Bristol
Mr. Thomas Harriott
Mr. Harrison, Schoolmaster at Barnard Castle
Mr. Richard Henderson
Mr. John Henderson, Pembroke College, Oxford
Mr. Thomas Heath, Calne
Mr. Francis Hill
Mr. William Hill
Mr. Robert Hindmarsh
Miss J. H. Hodgeson
Mr. Henry Hopkins
Mrs. Elizabeth Howard
Mr. Howard

SUBSCRIBERS.

Mr. John Hubble

Mr. Anthony Gifford Hunt

I

Mr. Henry John Ibsen

K

Rev. Mr. Kennedy, Rector of Langley

Mr. James Kennedy

Miss Elizabeth Kennedy

Rev. Mr. Kilgour

Rev. Mr. Kilpin, Trin. Coll. Cambridge

Rev. Mr. Kimpton, Vicar of Rogate, in Suffex

Mr. Kirby, Attorney, Greenwich

Mr. Roger Kirkpatrick, Whitchurch, Salop.

Mr. Keyfels

L

Rev. Mr. Lievre, Trin. Coll. Cambridge

Rev. Mr. Lloyd, Olveston

Mr. Leckie

Mr. Robert Lewis, Bristol

Mrs. Lewis

Mr. James Lewton

Mr. Liverstone

Mr. J. Loader

SUBSCRIBERS.

M

Rev. C. Milne, L.L.D. Rector of North Chapel,
and Lecturer of St. Paul's, Deptford

Mr. T. Mills, Bookseller, Bristol, *three copies*

Mr. M^c Allum, *two copies*

Mr. Alexander M^c Nab

Mr. Alexander Mather

Mr. William Mears, Chatham

Rev. Mr. Morton, Trin. Coll. Cambridge

Mr. William Moore

Mr. John Morgan

Mr. Michael Mumford

Mr. Joseph Myatt

N

Mr. T. Nickson, Golden-Square, London

Mr. Henry Norton, Manchester

O

Rev. Henry Owen, D.D.

Mr. John Omer

P

Rev. V. Perronet, A.M. Vicar of Shoreham, Kent

Mr. James Palmer, Bristol

Mr. William Palmer, Chatham

SUBSCRIBERS.

Mr. John Parson
Mr. William Perkins
Rev. Mr. Pridden, A. B. Queen's Coll. Oxford
Rev. Mr. Prior, of St. John's, Wapping
Mr. William Precius
Mr. John Pridden, Fleet-Street, London
Mr. Paul Peryer
Mr. Joseph Pescod
Mr. Joseph Poole, Bristol
Miss S. Purnell, Deptford, *three copies*

R

Rev. Mr. Robins, Rector of Churchill, and Precentor of Bristol, *four copies*
Rev. Thomas Rogers, Bideford, Devon.
Rev. Mr. Rimbron, Curate of Portbury, Somerset.
Mr. Thomas Roberts
Mr. James Rouquet, of Magdalen-Hall, Oxford
Mr. Richard Rodda
Mr. Robert Roe, Macclesfield
Mr. Joseph Roe, ditto
Mr. Hans Jorgen Rougtved
Mr. William Rout, Deptford
Mr. Jacob Rowell

S

Rev. Samuel Seyer, A. M.
Rev. D. Simpson, A. M. Macclesfield

SUBSCRIBERS.

Thomas Simpson, A. M.
Miss Margaret Simpson
Mr. William Simpson
Mr. William Simpson
Mr. John Sellers, Schoolmaster at Chester
Mr. John Smallman
Mr. William Scudamore
Mr. William Snowden, Schoolmaster
Mr. Joseph Sparkes
Mr. George Speering, Deptford
Mr. Thomas Stock, Bristol
Mrs. Stanniforth
Mr. Thomas Soper, London
Mr. Charles Stuart, ditto
Mr. Alexander Suter

T

John Till-Adams, M. D. Bristol
Mr. Thomas Tennant
Mr. Thomas Tilfley
Mr. Thomas Tovey, Schoolmaster
Mr. Joseph Turner

V

Mr. Henry Varevine
Mr. Benjamin George Washington Vialls
Mr. Henry Voysey
Mr. James Voysey

H h

SUBSCRIBERS.

W

Rev. Gustavus Anthony Wachsell, D. D.
Rev. John Wesley, A. M. *four copies*
Rev. William Williams, Master of Blackheath
Academy
Rev. Mr. Williams, Iron-Aceton, near Bristol
James Whitestone, Esq; A. B. T. C. D.
Mr. Abraham Waag
Mr. George Wainewright, Deptford
Miss M. Walker, Bristol
Mr. John Walker
Mr. Nathaniel Ward
Mr. William Wase
Mr. Joseph Webb, Portsmouth
Mr. William Waterly Weller
Mr. James Worgan

Y

Mr. Timothy Yate, Madely, Salop.







Bayley, Cornelius

An entrance into the sacred language containing the necessary rules of
hebrew grammar in english

London 1782

L.as. 81 h

urn:nbn:de:bvb:12-bsb10571775-2